

**TOWARD A HOLISTIC MISSION IN THE TWENTY-FIRST CENTURY: A CASE STUDY  
IN MISSION THEOLOGY AND STRATEGY OF THE KOREAN  
METHODIST CHURCH**

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**In Partial Fulfillment  
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Doctor of Ministry**

**by  
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## **Abstract**

### **Toward a Holistic Mission in the Twenty-first Century: A Case Study in Mission Theology and Strategy of the Korean Methodist Church**

**by**

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The Korean Church has achieved tremendous growth in the past 110 years since the first missionaries arrived Korea in 1884. Through church growth, the main issues of the Korean Church are home and foreign mission. These issues are the result of the explosive growth caused by missionary efforts. Among the many churches in Korea, the Immanuel Korean Methodist Church is an excellent example because it has experienced an explosive growth through the many home and foreign mission programs. The Immanuel Korean Methodist Church is not only filled with missionary zeal, but also has sent many missionaries to the Third World.

What does the Korean Church growth mean? When Korea was very poor economically and spiritually, Korea received not only the gospel but also economic help from the Western missionaries. Now, similar situations have taken place in the Third World. It is time for the Korean Church to send a large number of missionaries to countries which are poor economically and spiritually in order to liberate them from their miserable situations. Therefore, the Korean Church should send missionaries throughout the world in order to contribute to world mission and evangelization and to fulfill the kingdom of God.

Chapter 2 examines biblical foundations for mission. In particular, this chapter uses both Old and New Testament sources to show a biblical foundation for mission.

Chapter 3 explains the theological foundations for mission. This chapter is an attempt to show many traditional and contemporary theologies for mission.

Chapter 4 explores a historical reflection of the Korean Church in growth and mission. This chapter scrutinizes the Korean Church in terms of revival, church growth, and mission-oriented perspectives.

Chapter 5 deals with the mission of the Immanuel Korean Methodist Church as a case study. This chapter reveals why and how the Immanuel Church has been successful in mission.

Chapter 6 suggests some theologies and strategies of mission of the Korean Church. The purpose of this chapter is to guide the Korean Church to enlarge their contribution to world mission and fulfill the kingdom of God toward the twenty-first century.

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## CHAPTER 1

### Introduction

#### Issue Addressed by the Project

This project deals with the issue of the mission of the Korean Church through the case study of the Immanuel Methodist Church in Korea.

#### Importance of the Problem

The Korean Church has achieved tremendous growth in the past 110 years since the first missionaries arrived Korea in 1884. Because of this growth, one of the main issues of the Korean Church is the home and foreign mission. This issue is the result of the explosive growth caused by missionary efforts. Now, over twenty-five percent of Korea is Christian.

However, many people do not listen to the good news as yet. Even though the Korean Church is set up as a good example of church growth in the world, it is estimated that seventy-five percent of Korean people still do not know the Gospel.

Furthermore, there are innumerable people in the world who still have not heard the good news of Jesus Christ. Many places still wait to be reached by a missionary. There are about 3,000 living languages in this world. Among these languages, the whole Bible or a part of the Bible has been translated into only about 1,200 languages, but almost 1,800 languages remain without a translation of any passage of the Bible. Moreover, so called Third World countries have suffered from miserable situations socially, economically and spiritually. The more the Church grows, the more mission is needed. The more the Church grows, the more the Church needs to send missionaries to the world.

The self-oriented Church will not increase any more. The Church which knows only herself is no longer the Church. The Church has to share her good news of Jesus Christ with other people. The Church must engage in missionary works for world mission and evangelization.

What does the Korean Church growth mean? When Korea was very poor economically and spiritually, Koreans received not only the gospel but also economic help from Western missionaries. Now, similar situations have taken place in the Third World. It is now the time for the Korean Church to send a lot of missionaries to countries which are poor economically and spiritually in order to liberate them from their miserable situations. Therefore, the church must send missionaries to the world in order to contribute to the world mission and evangelization and to fulfill the Kingdom of God.

### Thesis

My thesis is that the Korean Church can contribute to the world mission and evangelization by sending missionaries to the world.

### Definitions/Descriptions of Major Terms

#### The Korean Church<sup>1</sup>

This term refers to the general Korean Protestant churches which have grown tremendously during the last 110 years. This collective Korean Church could enlarge many missionary works. Based on the success of past home mission and world mission, the future for the Church in the unchurched areas of the world under God, would be successful.

#### The Immanuel Methodist Church (IMC)

The Immanuel Methodist Church is located in Seoul, Korea and is one of the largest churches in membership and active attendance in Korea. In

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<sup>1</sup> The term "Church" as opposed to "church" will be used on specific church's function or name. However, the term "church" may be used variously.



November 1995, this Church held its twentieth anniversary celebration. In its short history, this Church has grown rapidly and presents an excellent example of how the Church should do the mission.

### Mission and Evangelization

The understanding of mission starts with the understanding of the church. The Church is to proclaim the gospel of Jesus Christ. Mission means to proclaim the gospel of Jesus especially to the people who do not know who Jesus is. In contrast to this, evangelization means to proclaim the gospel of Jesus to the people who are non-Christian but know who Jesus is.<sup>2</sup> However, in the mission field, the terms are used interchangeably.

### Work Previously Done in the Field

Many Korean ministers have realized the necessity of sending missionaries sponsored by Korean Churches so that they might contribute to world mission and evangelization. Moreover, they have agreed that world mission and evangelization is one of the most essential parts for the Korean Church's growth. They have agreed that mission is the purpose of the Church. Whenever many Korean preachers preach to their congregations regarding the issue of mission, they feel that their Church grows. However, when they have no concern regarding it, they feel that their Korean Church is not growing. Therefore, many Korean ministers know that the Church which does missionary work grows. This is proved through the history of Korean Christianity. Until 1980, Korean ministers emphasized church growth through many big revival rallies and focused on home mission, but after 1980 the trend was toward preaching foreign mission in order to evangelize the world. Thus, the world mission has been the apocalyptic hope of the Korean

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<sup>2</sup> David J. Bosch, Transforming Mission: Paradigm Shifts in Theology of Mission (Maryknoll: Orbis Books, 1991), 410.

Church. If the Korean Church had not grown like it has, this hope of world mission might be impossible.

The Immanuel Church has a vision of world mission and has been growing rapidly. Of course, the Immanuel Church has made mistakes due to the trial and error nature of its mission policy, but the Immanuel Church has tried to do missionary works continuously overcoming past mistakes. Because of zeal for world mission, the Immanuel Church has done the many kinds of home mission programs including sending many missionaries to foreign countries. Through these world missionary efforts, the Immanuel Church at home and abroad has been growing and manifests a vision of world mission to fulfill the kingdom of God.

#### Scope and Limitations of the Project

This project focuses on the world mission of the Korean Methodist Church. The reason why this project deals with world mission is that world mission is one of the most important and influential factors being used of God in the growth of the Korean Church.

This project deals with biblical and theological foundations for mission. It explains why Christians must do missions and that mission is the great commission of both God in Old Testament and Jesus in New Testament. It shows what mission models have been theologically discussed for world mission.

This project deals with the mission program of the Immanuel Methodist Church as a case study and suggests some mission paradigms for a better world mission theology and strategy for the Korean Church toward twenty-first century.

#### Procedure for Integration

In order to analyze the present situation of the mission of the Korean Church and to suggest some new paradigms for the mission of the Korean

Church, this project concentrates on the Immanuel Methodist Church: (1) why and how it contributes to world mission, (2) the causes of church growth in the Immanuel Church and, (3) Immanuel Church's vision of the world mission. Close attention is paid to books and magazines published by the Immanuel Church which provide new insights for the vision of world mission.

This project also studies Korean church history books to understand the history of the growth in the Korean Church and why they have a mission zeal and to send missionaries into other countries of the world. Some ideas from mission theologians such as Orlando E. Costas and David J. Bosch are helpful in finding better mission paradigms to implement the vision of world mission for the Korean Church. Library research is used as the primary tool in this project. In the end, some paradigms of world mission are suggested for the mission of the Korean Church toward twenty-first century.

#### Chapter Outline

Chapter 1 presents issues and problems addressed by this project, explains the importance of the problems, states the thesis of the project and defines major terms. This chapter demonstrates work previously done in the field, the scope and limitations of the project and describes the methodology and tools to be used for the project. The purpose of this chapter is to describe the outline of the whole project, provide a basis for the chapters to follow and anticipates the conclusion.

Chapter 2 examines biblical foundations for mission. Especially this chapter uses both Old and New Testament sources to show a biblical foundation for mission.

Chapter 3 explains what the theological foundations for mission are. This chapter is an attempt to show many traditional and contemporary theologies

for the mission and show the study of some theological models of the mission theory.

Chapter 4 offers a historical reflection on the Korean Church in growth and mission. This chapter shows how Korean Churches received the Gospel and their rapid growth. This chapter also reveals that as a result of church growth, Korean Churches develop mission zeal and how they contribute to the world mission.

Chapter 5 deals with the mission of the Immanuel Methodist Church as a case study. The Immanuel Church not only has mission zeal but also has done both home and foreign mission. Especially it has sent many missionaries to the Third World countries. This chapter reveals why and how the Immanuel Church has engaged in mission.

Chapter 6 suggests some paradigms for the mission of the Korean Church. The purpose of this chapter is to guide the Korean Church to contribute to world mission and fulfill the kingdom of God toward the twenty-first century. This chapter anticipates a continuing important role for the Korean Church in world mission and evangelization.

Chapter 7 summarizes the major points presented in this project and offers concluding remarks as well as my own reflections.

## CHAPTER 2

### Biblical Foundations for Mission

#### The Significance of the Old Testament in Mission

The Old Testament is an essential and irreplaceable basis for the church's missionary task among the nations and people of this world. I would like to look at three issues in the Old Testament which form the indispensable basis for the New Testament call to the church to engage in world-wide mission and evangelization: universalism, from the election toward the universal salvation, and the missionary issue. Then, I will examine the book of Jonah in terms of the world mission and evangelization.

#### Universalism

The Old Testament shows awesome witness to the universal sovereignty of God. In the Old Testament God identifies himself as the God of Abraham, Isaac and Jacob. God discloses to Moses his personal name, Yahweh. This God is not only Israel's God but also the God of the whole world. The experience of a few patriarchs and later the one nation of Israel with this God expands to include the horizon of the entire world. This chapter deals with a few of the Old Testament passages to illustrate the universalism.

The Table of Nations in Genesis 10. Genesis 10 is important for understanding the universalism of the Old Testament. In Genesis 10 the ancestors of Israel were not separated from other people. In fact they were indistinguishable with foreign names because there are many foreign names in Israel's lineage in Genesis 10:22-27: "Elam, Asshur, Arpachshad, Lud, and Aram. . . . Uz, Hul, Gether, and Mash. . . . Almodad, Sheleph, Hazarmaveth,

Jerah, Hadoram . . .<sup>1</sup> In the biblical text from Genesis 10-11, the name of "Terah . . . the father of Abram" appears within the lineage of Arpachshad, the foreign name. Therefore, in origin, Israel has no particular supernatural status by birth and early history. Gerhard von Rad makes this point clear:

the saving action which began in Israel was divested of all mythological character by means of the insertion of the Table of Nations in Genesis 10. The biblical primeval history, which has as its climax the world of the nations, gives Israel the same creaturely status as the nations, and excludes any mythological primacy assigned to her primeval times. Her future experience of God will be in the realm of secular history and, indeed, according to Genesis 10 in the realm of universal secular history.<sup>2</sup>

For God, not only Israel but also all of the nations are the subject of rescue and salvation. God's work and activity are directed at the whole of humanity.

This universalism is found not only in Genesis 1-11, the record of history's beginning but also the book of John's revelation, the record of history's end. The very God who revealed himself to Israel and dwelt among people of the world in Jesus Christ identifies himself as the Alpha and Omega, the beginning and the ending. He does not lay down his work until every tongue and nation and a multitude without number have been gathered round his throne.<sup>3</sup> God is cutting a path directly through the weary and plodding activities of men in history in order to achieve his goals among the nations.

God's election of Israel. After the incident of the Tower of Babel, in Genesis 12, God called Abraham to leave Ur of the Chaldees in order to be a great nation. God had chosen Israel, the people of Abraham, as his special possession.<sup>4</sup> God's election of Israel illustrates the basic theme of the

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<sup>1</sup>E. A. Speiser, *Genesis* Anchor Bible, vol. 1 (New York: Doubleday, 1964), 71-73.

<sup>2</sup> Gerhard von Rad, *Old Testament Theology*, trans. D. M. G. Stalker, vol. 2 (New York: Harper & Row, 1965), 342.

<sup>3</sup> See Rev. 5:9-10 and 7:9-17.

<sup>4</sup> The texts expressing Israel as the chosen people of God are numerous: special possession (Exod. 19:5; Deut. 7:6, 14:2; Ps. 135:4; Mal. 3:17), Lord's vine (Hos. 10:1; Isa. 5:1-6; Ezek. 34:11-31; Mic. 7:14-15), sheepfold (Ps. 23, 80:2, 95:7; Jer. 23:1-6; Ezek.

covenant: "I will take you as my own people, and you shall have me as your God" (Exod. 6:7; Lev. 26:12; Jer. 11:4; Ezek. 11:20).

However, God's election of Israel is not a particularistic or exclusivistic concept for Israel.<sup>5</sup> The expression, "God of Israel," does not signify that God's concern is restricted to his people alone. The God of the whole earth seems at first glance to narrow his interests to the private history of one family and tribe only, but in actuality nothing could be farther from the truth. For a while Israel, the people of Abraham, is separated from the other nations (Exod. 19:3; Deut. 7:14), but only so that through Israel God can pave the way toward achieving his world embracing goals. In choosing Israel as a segment of all humanity, God never took his eye off the other nations. Israel was a minority called to serve the majority. The God who has chosen Israel remains the great King who holds in his hand the chasms of the world and the peaks of the mountains (Ps. 95:4), and who lords it over all people (Ps. 99:2), exercising his sway over all the world and all who dwell therein (Ps. 98:7), the rivers, the mountains, the islands, and all the households of the earth (Ps. 96).

Thus, God's election of Abraham and Israel concerns the whole world. He deals so intensely with Israel precisely because he is maintaining his personal claim on the whole world. To speak to this world in the fullness of time he needed a people. God chose Israel in preparation for the complete unwrapping and disclosure of his universal intentions. Abraham and Israel were not chosen by God for their own sakes but for a much wider purpose, the salvation of the world.<sup>6</sup>

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34:11-31; Mic. 7:14-15), servant (Isa. 41:8, 44:1), chosen one (Deut. 7:6; Isa. 41:8-9), beloved (Hos. 2:25; Isa. 42:1), etc.

<sup>5</sup> Lucien Legrand, Unity and Plurality: Mission in the Bible, trans. Robert R. Barr, (Maryknoll: Orbis Books, 1990), 14.

<sup>6</sup> J. Herbert Kane, The Christian World Mission: Today and Tomorrow (Grand Rapids: Baker Book House, 1981), 26.

Whenever Israel forgot that God chose her with a view to speaking to the other nations and turned away from them in introverted pride, prophets like Amos (1:3-2:3), Jeremiah (25:14-38, chapters 46-51), and Isaiah (chapters 13-23) lashed out at the people's ethnocentric pretension and charged them with subverting God's actual intentions.<sup>7</sup>

Israel and the nations. Israel's election and universalism immediately involve Israel's relation with the nonelect nations. During the patriarchal period, Israel had a very cordial relationship with the nations. Abraham settled among them as a resident alien (Gen. 15:13; 23:4; Deut. 26:5), and purchased a burial lot in their midst (Gen. 23). Politically and economically the patriarchs could not have survived in any other way but by friendly cooperation with the nations.

After military victories foreign nations marched with booty to pay tribute to David or Solomon and worshipped Yahweh in the Jerusalem temple (Ps. 87). Growing hostility and then violent hatred toward the nations dominated biblical thought after the destruction of Jerusalem in 587 B.C.E. and during the Babylonian exile. The postexilic period shows a variety of reactions such as separatism, friendliness, suspicion, anger but Israel has to cooperate with Egypt, Mesopotamia and other diaspora nations. At last, through the cooperation between Israel and foreign nations God's rescue and salvation are extended to all nations. In Psalm 117, there is "Praise the Lord, all nations." Through Israel's relationship with other nations, election should be enriched and extended because Israel opened her eyes to God's universal intentions. As Israel passed through her catastrophic experience of being defeated by the Babylonians and carted off into exile, the prophets came to see how closely the

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<sup>7</sup> See especially Amos 7:9-10.



career of Israel was tied in with the history of the nations. Jeremiah, Ezekiel and Isaiah all saw the horizon expanding and bore witness that all nations now fall within the spotlight of God's promises. The people of Israel, who know themselves to be chosen of God, also see themselves placed amid nations and a world that are submitted to the governance of that same God.<sup>8</sup>

#### From the Election Toward Universal Salvation

God, the Redeemer of Israel. God is doing his work of rescuing and saving both Israel and the other nations. It is tied closely to the theme of universalism. God, the God of all the earth, displayed his love and kept his word to Israel by freeing her from the bonds of slavery with his strong and outstretched arm.<sup>9</sup>

This was a basic part of Israel's credo and crucial to understanding the first commandment. This God alone is God. God ordered Israel, "You shall have no other gods before me" (Exod. 20). This credo transformed Israel from being merely one nation among others into the chosen people which owes its very existence to God's act of deliverance and returns its praises to him in psalms and prayers of thanksgiving.

God, the Redeemer of the nations. The prophets of Israel grew increasingly aware that not only Israel would share in God's acts of redemption, but also that God would break in to restore his liberating Lordship over the entire world of the nations.

Stephen Winward points out that the prophets develop this theme centripetally.<sup>10</sup> It means that after their rescue the other nations make their pilgrimage back to Zion, the mountain of the Lord. The prophets picture the

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<sup>8</sup> Kwesi A. Dickson, Uncompleted Mission (Maryknoll: Orbis Books, 1991), 9; Karl Muller, Mission Theology: An Introduction (Nettetal: Steyler Verlag-Wort, 1987), 57.

<sup>9</sup> See Deut. 9:26; 13:5; 15:15; 24:18.

<sup>10</sup> Stephen F. Winward, A Guide to the Prophets (Atlanta: John Knox Press, 1976), 83.

people of the other nations as returning to Jerusalem, where the God of Israel shall appear as the God of all the peoples.<sup>11</sup>

Several psalms chant this theme, too. Psalm 87 proclaims Jerusalem as the ecumenical city whose citizens shall some day include inhabitants of the various nations, even from those nations who once most ardently opposed the God of Israel. They shall join in celebrating God's restored fellowship with the peoples.

God's method of achieving salvation. According to the Bible, God has used special means to bring salvation to Israel and the nations. The second part of the Book of Isaiah (Isa. 40-55), so-called "Servant" songs, describes clearly the God's method of achieving salvation. These Servant songs make unmistakable reference to the spread of salvation through the whole world. The message of the Servant songs reaches out beyond Israel to the coastlands (Isa. 41:1) and to the ends of the earth (Isa. 49:6) where the people of sea, desert, and mountain are invited to take up the new song addressed to the Lord (Isa. 42:10-12). Here, there are universal dimensions of new worship. In Isaiah 44:23, heavens and depths of the earth, mountains and forests burst forth in cries of joy. The Servant shall carry the good news of God's salvation to the ends of the earth. He will not stop until righteousness prevails throughout the earth. The whole history of the nations is inserted into the perspective of God's universal sway. All is in the hand of God.

For example, Cyrus himself, the conquering pagan from Persia, is the Shepherd and the Anointed charged with accomplishing the designs of God (Isa. 44:28; 45:1). From this point forward, all human beings are called upon to

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<sup>11</sup> See Isa. 2:1-4; Mic. 4:1-4; Jer. 3:17; Isa. 25:6-9; Isa. 60; and Zech. 8:20.

acknowledge that the God of Israel is the only God. There is no other God (Isa. 45:14).

As a Servant who incarnates Israel's mission in His person, He is the "light for the nations" (Isa. 42:6):

It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the survivors of Israel; I will give you as a light to the nations that my salvation may reach to the end of the earth (Isa. 49:6).

This passages show the universalism of salvation. Now, salvation transcends the provincial case of Jacob to embrace the entire world. Now, all nations walk in the light of God's glory. Therefore, the Servant will be a "covenant of the people" and a "light for the nations" (Isa. 42:6; 49:6).

The fourth Servant song in chapter 53 uncovers the secret of how the Servant of the Lord shall discharge his mission. This deeply moving passage depicts the Servant becoming a victim of the most savage human butchery. Every kind of mistreatment human minds can devise shall be done to him. However, the Servant also at that point shall be acting as a substitute who is incurring the judgment of God which was properly due not only to Israel but to all peoples and nations. As a substitute for both Israel and the nations, the Servant has to walk the path of suffering to bring them freedom. Moreover, this passage describes the nations as Yahweh's gifts to the Servant in return for his willing obedience to suffer death. He achieved the right to bring salvation and healing to all people.<sup>12</sup>

#### The Missionary Issue

According to the prophets, Israel's election by God is not a privilege which she may selfishly keep for herself. Election is a call to service for other

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<sup>12</sup> Paul, the Apostle to the Gentiles, insists his call from God to engage in worldwide mission in these very Servant songs taken from the Old Testament (see Acts 13:47).

nations.<sup>13</sup> Israel has a obligation to witness among the nations. Israel must be a sign to other nations that Yahweh is both creator and liberator. The Servant song in Isaiah 49:1-7 refers to Israel's mandate to become a light to the nations.

Johannes Verkuyl insists:

Virtually this call to Israel shows the concept of presence. Chosen by God to become the special recipients of his mercy and justice, Israel now has the corresponding duty to live as the people of God among the other nations in order to show them his grace, mercy, justice, and liberating power. Time and time again the prophets recorded their deep disappointment over Israel's continual sabotage of her divine calling. However hot their righteous anger burned against Israel's disobedience, prophets kept on reminding Israel to the very end of her mandate to be present among the people as distinct people and a royal priesthood.<sup>14</sup>

For Israel, the most suitable form of witness lies in simply being a specific kind of people while living among other people. The prophets continually claimed that by her very act of living out her divine appointment to serve, Israel becomes a sign and a bridge for the other nations.

For example, in the desert area there were many individuals who were not Jewish. They had lived together with the Jews and had joined the Jewish religious community even though they are not originally Jewish. The heathen people too, who had come along with Israel and dwelt as strangers among God's people, participated in Israel's worship. They heard of God's mighty deeds and joined Israel in songs of praise. Many individuals who left their pagan origins were won over to trust and serve the living God who had shown them mercy. They did missionary work by word and deed witness.

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<sup>13</sup> Donald Senior and Carroll Stuhlmueller, The Biblical Foundations for Mission (Maryknoll: Orbis Books, 1983), 83.

<sup>14</sup> Johannes Verkuyl, "The Biblical Foundation for the Worldwide Mission Mandate," in Perspectives on the World Christian Movement, eds. Ralph D. Winter and Steven C. Hawthorne (Pasadena, Calif.: William Carey Library, 1981), 38.

Through stories of Melchizedek, Ruth, Job,<sup>15</sup> and the people of Nineveh described in the book of Jonah, Israel was doing the missionary task for the other nations.<sup>16</sup> Moreover, during the diaspora, the powerful missionary impact of Judaism is needed. Dispersed Jews understood their call to witness directly as well as by their presence to the other nations. Thus, Israel has a great role in proclaiming God's name among the nations. Consequently, God's salvation has been extended to all nations.

### The Missionary Mandate in the Book of Jonah

The book of Jonah is the book of world mission and evangelism. This book shows very important biblical basis of the world mission and evangelism because it treats God's mandate to his people regarding the Gentile people and thus serves as the preparatory step to the missionary mandate of the New Testament.

Today there is much talk and writing about educating the congregation and educating personal for mission. Jonah is a lesson in educating a person to be a missionary. It reveals the need for a radical conversion of one's natural tendencies and a complete restructuring of his life to make it serviceable for mission. Finally, Jonah becomes a missionary to save the Gentile people (Nineveh people) from their sins because of the God's command for world wide mission.

Background of the book. Jonah is one of the twelve prophets.<sup>17</sup> The reference to "Jonah son of Amittai" identifies Jonah with the prophet of 2

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<sup>15</sup> Job is a saintly pagan, of the land of Uz, in Edom. For Job all human friendships have failed but he has met God (Job 42:5). Job shows the universality of God's love, in the face of the universality of human misery. See Legrand, 25.

<sup>16</sup> Legrand, 39.

<sup>17</sup> According to the Hebrew copy of the twelve prophets found at Qumran, Jonah is the fifth of the 12 prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. However, in the Greek translation of "minor" prophets, Jonah is the sixth. See James Limburg, Jonah: A Commentary (Louisville:

Kings 14:45 who worked during the days of Jeroboam II (786-746 B.C.E.).<sup>18</sup> However, it is obvious that the book of Jonah is intended for reasons quite other than detailing the events of this prophet's life. The author uses this personal name to portray for his readers a missionary who has no heart for the Gentiles and who can not tolerate a God who shows them mercy. The author of Jonah warns his readers against this intolerant attitude and sets before each of them the question of whether he/she is willing to be transformed into a servant who works to accomplish the mandate of God.

As the author sees it, Israel has become so preoccupied with herself that she no longer directs her eyes toward the world of the nations. Israel, the recipient of all God's revelation, refuses to set foot in alien territory to tell the other peoples God's message of judgment and liberation. But the message of the book also is addressed to the New Testament congregation which tries various ways of evading her Lord's command to speak his message to the world.

Jonah's crafty evasion efforts represent a lazy and unfaithful church which does not heed its Lord's command. God has to wrestle against Israel's narrow ethnocentrism which tries to restrict his activity to the boundaries of Israel alone and against the church's ecclesiocentric refusal to go out into the world to proclaim God's message and do his work. The writer is bent on convincing his readers that the radius of God's liberating activity is wide enough to cover both Israel and the Gentiles.<sup>19</sup>

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Westminster/John Knox Press, 1993), 20; Jack M. Sasson, Jonah Anchor Bible, vol. 24 B, (New York: Doubleday, 1990), 14.

<sup>18</sup> Limburg, 28.

<sup>19</sup> David J. Bosch, "Reflections on Biblical Models of Mission," in Toward the 21st Century in Christian Mission, eds. James M. Phillips and Robert T. Coote (Grand Rapids: Eerdmans Publishing, 1993), 180-81.

The theological and missionary issue. The conflict between God and Jonah seems to be the main theological issue around the question of Israel's mission to the Gentiles. The chosen people like Jonah had become exclusivistic regarding their faith, neglecting their responsibilities in mediating the blessing they had received to others. As such, the book would be understood as a forceful reminder of this task of mission.

This missionary task is almost certainly within the purview of the author, but it needs to be carefully stated. Nowhere in the book is a radical Gentile/Jew dichotomy stated or implied. Jonah's stated reasons for not obeying God's command (4:2) are not at all related to the non-Jewishness of the Ninevites.<sup>20</sup> It is always their violence or wickedness which is in view (1:2; 3:9, 10). Moreover, Jonah's attitude toward the heathen sailors in chapter 1 is quite positive. In fact, his response to them in 1:12, making their deliverance possible as a matter of justice, clearly eliminates the possibility of ascribing a radically exclusivistic perspective to Jonah.

Then, the basic theological issue between God and Jonah is the question of God's justice.<sup>21</sup> God does not treat people according to what they deserve. God is much too free with his mercy in his dealings with people. God should be more strict in his application of the rules of the moral order of life which he himself has ordained in the first place.

For Jonah, thus, when it comes to the question of mission, it is a matter of limiting the breadth and depth of the task. God's message should be extended only to a restricted audience. Truly wicked people such as the Ninevites should be excluded from the possibility of responding positively to the Word of God.

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<sup>20</sup> Ibid. 35.

<sup>21</sup> Andre Lacocque, The Jonah Complex (Atlanta: John Knox Press, 1981), 79-84.

They should simply be allowed to suffer the consequences of their own behavior without a chance for deliverance.

Of course, the author disagrees with Jonah and seeks to show why Jonah is wrong in this conflict he is having with God. Basically he seeks to dissolve Jonah's arguments (chap. 4). Everything Israel has is a gift from God, given to her quite apart from the question of justice. Israel herself has not deserved God's acts of deliverance. God's actions toward her have always gone beyond the question of justice, beyond the careful calculation of what she has deserved. Therefore, the loss of what has been given to Israel, or giving what Israel has to others, should not become an occasion for accusing God of being unfair in his dealings with people.

The important thought in the Jonah's story is the theology of creation.<sup>22</sup> An appeal is thus made to God's sovereignty. Jonah is creature, not Creator. As such he has no right to make ultimate judgments regarding his fellow creatures. God as Creator is sovereign and He has the right to do what He pleases regarding Nineveh, or anyone. However, in all that He does He will be primarily concerned about extending love and mercy to his creatures, so that his saving purposes might be accomplished. God's actions are always informed by his desire to bring on the gift of life and salvation to all.

It is within this larger context that the missionary message of the book must be placed. No one is to be excluded from the salvation purposed of God for his creation.<sup>23</sup> Israel has no claim on God's salvation that would enable her to set anyone else outside, even the most wicked among the peoples of the world (Isa.

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<sup>22</sup> Hans Walter Wolff, Obadiah and Jonah, trans. Margaret Kohl (Minneapolis: Augsburg Publishing House, 1986), 87.

<sup>23</sup> See Rom. 3:29.



56:6-8; 19:19-25). God is eager to respond to one and all (Isa. 65:1). All are his creatures and his saving purposes encompass each one.

At the same time his saving purposes cannot be fully realized apart from Israel's cooperation.<sup>24</sup> God will not inevitably pity Nineveh. Nineveh is not spared irrespective of her response (3:10), and her response is made possible only by Israel's mediation. This is a missionary message in a broad rather than a narrow sense. It is nowhere stated that the heathen sailors or the Ninevites are incorporated into the covenant community of Israel. Israel is to place herself at the service of other peoples in extending the message of God's word. Through the book of Jonah I have learned that while Israel is the people of God, the people of God is broader than Israel. While Israel remains the focal point for the extension of God's Word to all, in such suffering service she loses any exclusive claim to be the people of God.

From this point, the book of Jonah shows universal salvation. In other words God cares about all the people of the earth.<sup>25</sup> Jonah 4:2b is a typical biblical expression of God's love for the people of Israel.<sup>26</sup> God's love for Israel is illustrated in the Lord's compassion, patience, and love in dealing with the prophet Jonah. The point is clear: do not try to run away from the Lord. Like a parent's love for a child, even a child who runs away, God's love for one of God's own people never gives up.

However, in Jonah 4:2, God's compassion and love is not toward the people of Israel but toward the people of Nineveh. God loves Israel, the people of God, but God also cares about the Ninevites, the people of the world. The story begins with God's decision to send a prophet to this huge but wicked city as a

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<sup>24</sup> Terence E. Fretheim, The Message of Jonah (Minneapolis: Augsburg Publishing House, 1977), 25.

<sup>25</sup> Limburg, 35.

<sup>26</sup> See Exod. 34:6-7; Psa. 145:8; Joel 2:13 etc.

missionary and ends with God's declaration of concern for its people.

Therefore, God's universal salvation has proclaimed to the Ninevites through Jonah who is not only prophet but also missionary.

The non-Israelites, the people of the world, are encouraged very positively to accept the missionary's proclamation in the story. The sailors along with their captain are men of piety and action (1:5-6), decent human beings (1:12-14) who are eager to do the right thing in the eyes of a God about whom they have heard little (1:14). They finally come to worship that God (1:16). After only a few words from the missionary Jonah about the corrupt state of their city, the people of Nineveh and their king, even their animals, all engage in sincere acts of repentance and turn their life-styles around (chap. 3).

Thus, in the process of resolving a conflict, the author of the book of Jonah addresses a Word of God to his contemporaries. It is first and foremost a word regarding the mercy of God. God's mercy is available to all people and all nations. The author's message also carries a word of mission. Not only Israel but also all nations including Nineveh are the subject of God's universal salvation. Therefore, God sent Jonah to Nineveh and even to the world. Jonah is a missionary who proclaims the good news of the God's universal salvation to the whole world.

Consequently, the book of Jonah is the Word of God calling forth a response from his people, calling them to a new understanding of his mercy and universal salvation, as well as a new perception of the mission to the world.

### The New Testament: The Book of World Mission

It is commonly assumed that the New Testament is a book of mission from beginning to end.<sup>27</sup> It means that the missionary work of the early Christian Churches is based upon the New Testament. The Gospels are, as it were, effective recordings of missionary preaching, and the Epistles are not so much some form of missionary apologetic as they are authentic and actual instruments of mission work. I can not discuss every detail which would underscore the New Testament's importance for the foundation of mission, but I do nevertheless wish to examine a few of them.

#### Jesus, the Savior of the World

Jesus of Nazareth is the focus of all the various Old Testament motifs. The story of the Mount of Transfiguration shows how the universal, messianic, and missionary motifs come together in his life. In Mark 9:2-13 Moses and Elijah are mentioned along with Jesus but Jesus is greater than Moses and Elijah. Transfiguration story claims that Jesus does more than simply pull all the Old Testament together and fulfill it in his own person. Jesus is marching forward to announce that God has a concern for the whole world. For the salvation of the whole world God sent his son, Jesus of Nazareth. Many Samaritans of the town of Sychar are the first to speak of this in John 4:42: "We know that this is truly the Savior of the world."

Jesus went to his home town of Nazareth in the beginning of his ministry. Having gone to the synagogue to worship on the Sabbath, the leaders accorded him the honor of reading the Scriptures. As he concluded his reading of the prophet Isaiah's message in chapter 61 and had set the scroll down, he added a

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<sup>27</sup> Mortimer Arias and Alan Johnson, The Great Commission (Nashville: Abingdon Press, 1992), 11; David J. Bosch, Transforming Mission (Maryknoll: Orbis Books, 1991), 15-178.

comment which brings incalculable hope to many but at the same time deeply offends those who reject him. He said "Today this Scripture has been fulfilled in your hearing" (Luke 4:21).

The prophets bore witness that the salvation is near. Their prophecy came true in Jesus Christ. Salvation has arrived, and therefore the good news which Jesus proclaims describes a kingdom which had both already come and is yet coming. Applying the words of Isaiah 61 to himself, Jesus says the Spirit of the Lord is on him. He marks the beginning of God's kingdom and introduces the acceptable year of the Lord in all of its rich variety. The kingdom's first appearing was provisional and still awaits its final fulfillment. However, when Jesus made his daring claim: "He has sent me to bring good news to the afflicted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty the oppressed, and to proclaim the acceptable year of the Lord," the kingdom had already come and the hour for decision had been reached. In Jesus Christ, God was holding before men his gracious saving work more directly and urgently than ever before. His kingdom became clear in the person, the words, and the deeds of the Messiah. Therefore, the kingdom of God is the sign of Jesus' fulfillment.

Especially the cross and the resurrection of Jesus are the bases for a world-wide mission. Through the resurrection, the good news of Jesus, the Messiah extends to reach the whole world-wide community of nations and people. For this reason interspersed with reports of his cross and resurrection are the mandates to carry the message to all peoples. This mission will be accomplished only when the fullness of all nations has entered and the kingdom of God has fully come.

### The Missionary Mandate in Matthew 28:16-20

The "Great Commission" has been the most powerful motivational text for Christian mission throughout the centuries. An obedience to the command of "making disciples of all nations" is all Christians need for a renewal of mission faithfulness and evangelistic zeal.<sup>28</sup> There are at least four different versions of the last commission with different emphases in their four different contexts.<sup>29</sup> Among them, the Great Commission in Matthew 28:16-20 is a fundamental text for the mission of the Church. Otto Michel has said that "Matthew 28:16-20 is the key to the understanding of the whole of Matthew's gospel" and that "this pericope is the summary of the whole gospel."<sup>30</sup>

After his enthronement the crucified and risen Lord issues his mandate to mission. The time between his resurrection and second coming is not simply an empty interim but rather a period during which the discharge of this command is included in the process of enthronement.

What does the enthroned Lord command his disciples to do? He says, first of all, "Go therefore." Matthew chooses the Greek word πορευθέντες (v. 19) which means "to depart, to leave and to cross boundaries." According to Matthew, Jesus commands that his disciples have to depart, leave and cross their sociological boundaries, racial boundaries, cultural boundaries and geographic boundaries. This point is most important to one who carries on the task of communicating the gospel. It affects work done in his own area as well as in faraway places. The missionary must always be willing and ready to

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<sup>28</sup> Michael Green, Evangelism in the Early Church (Grand Rapids: Eerdmans, 1970), 239-40; Senior and Stuhlmüller, 212.

<sup>29</sup> See Matt. 28:16-20; Mark 16:14-20; Luke 24:44-47; and John 20:21.

<sup>30</sup> Otto Michel, "The Conclusion of Matthew's Gospel," trans. Constance Femington, in The Interpretation of Matthew, ed. Graham N. Stanton (Philadelphia: Fortress Press, 1983), 157.

cross boundaries, whether they be at home or away. The word πρεύομαι in this text reminded the early Christian Church of a peripatetic Jesus and his disciples who were continually crossing boundaries to reach out to the other person. Jesus also commands his followers to "make disciples of all nations." Therefore, The Great Commission is the universalization of discipleship in the kingdom.<sup>31</sup> This was Jesus' final command for all generations to come, and this was also Matthew's answer to the missionary problem of his community, which was going through the painful and frustrating experience of seeing the apparent failure of mission through the rejection of Jesus as the Messiah and the marginalization of Christians from the community of faith.

According to Jesus' own experience and instructions to the Twelve, rejection and marginalization were not the end of mission, but a challenge to new beginnings: "When they persecute you in one town, flee to the next" (10:23). Jesus' own rejection by his people was going to become the inspiration and model for mission: "A disciple is not above the teacher" (10:24). Neither, in the same way, was the destruction of Jerusalem the end of mission; it was rather the beginning of the mission to the world.

However, the question remained: Mission for whom? Who are the addressees? Jesus had already said, during his ministry, "I was sent only to the lost sheep of the house of Israel" (15:24). In sending his disciples to a first and temporary mission during his ministry, Jesus told them: "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather the lost sheep of the house of Israel" (10:5-6). However, now, after the resurrection, the last mission points to "all nations," to the "whole world." This is in line with Jesus' proclamation and teaching about the kingdom of God. It means a universal

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<sup>31</sup> Arias and Johnson, 29.

kingdom without exclusions. Jesus commands us to make disciples to move them, to surrender to his liberating authority and to volunteer for the march already en route to a new order of things, namely, his kingdom.

#### The Missionary Mandate in Mark 5:1-20

Among the many healing demoniac stories in Mark, healing the Gerasene demoniac story (Mark 5:1-20) shows us the clearest theological concern about the worldwide mission. Even though Paul Achtemeier insisted that the healing story of the Gerasene demoniac had nothing to do with Mark's redaction activities,<sup>32</sup> when I look carefully at the text, I find that Mark redacted, added, and revised the healing of the Gerasene demoniac story in terms of his theological view. I do not regret that Mark added verse 12-13 and 18-20. This story seems to be completed at verse 14-17 originally. Actually, Matthew introduced this story to us like that in Matt 8:28-34. Why did Mark add these verses to the given material? Mark seemed to justify the background of Gentile mission by adding these verses. For Mark, the healing the Gerasene demoniac is not a simple miracle story. The healing of the Gerasene demoniac story has a great role in the worldwide Mission.

First, the incident geographically took place at "Gerasene," a Gentile region. Gerasene was one of the ten cities<sup>33</sup> that was affected greatly by Hellenistic culture and was fifty-five kilometers (about thirty miles) from the sea of Galilee. Mark wrote that the unclean spirits entered a great herd of swine, rushed down the steep bank and drowned in the sea of Galilee that was fifty-five kilometers away from Gerasene. Geographically, it was impossible for this

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<sup>32</sup> Paul J. Achtemeier, "Toward the Isolation of Pre-Markan Catenae" Journal of Biblical Literature 89 (1970): 265-91.

<sup>33</sup> The Decapolis district was composed of 10 cities: Damascus (Gal. 1:7, 2 Cor. 11:32, Acts 9), Philadelphia (Amman), Gerasene (Mark 5:1), Pella, Gadara (Matt. 8:28), Hippos (across the Dibela lake), Dios, Kathana, Raphana, and Scythopolis.

to take place because it was too far from Galilee and there was no lake in the country of Gerasene.<sup>34</sup>

Why did Mark mention the geographical place in this exorcism story in spite of its unreasonableness? Mark should add "Gerasene" with his special intention because he had his writing style that he added geographical expression whenever he wrote some incident in half of his Gospel.<sup>35</sup>

For Jewish people, Gerasene, gentile area was completely unclean and was the place that fed the unclean swine into which the spirits were driven (v. 11, 14). In Gerasene, there were many tombs where the unclean spirits would like to live. However, Jesus is now coming into this unclean and gentile region. This is the first time in the Gospel that Jesus has been in Gentile territory, so it is the more noteworthy that he routs and banishes uncleanness. He gave the pearl to the swine. After all, the land is cleansed by his coming. In this aspect, Mark emphasized that it was time to do the Gentile mission.

The last part of this story (vv. 18-20) is the response of the healed person, and plays a great role in finding out Mark's theological concern. Jesus did not command "do not tell" in terms of the Messianic secret like in other miracle stories.<sup>36</sup> Rather, Jesus actively commanded, "Go home to your friends, and tell them how much the Lord has done for you, and what mercy he has shown you" (v. 19). Some scholars tried to explain Jesus' command in verse 19 in terms of a Messianic secret. According to them, Jesus' command was only restricted to

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<sup>34</sup> William Barclay, And He Had Compassion (London: Saint Andrew Press, 1975), 62.

<sup>35</sup> Elizabeth S. Malbon, "Galilee and Jerusalem: History and Literature in Marcan Interpretation," Catholic Biblical Quarterly 44 (April 1982): 243-55.

<sup>36</sup> William Wrede, The Messianic Secret, tran. J. C. G. Greig (Greenwood, S. C.: Attic Press, 1971), 45.



"within boundary of the family" because verse 20 was very similar to Mark 1:43-45 and 7:36.<sup>37</sup>

However, this insistence seems not to be persuasive. To restrict this command of Jesus "to only family" is intentionally to let it connect to the Messianic secret and lacks the proof of the text. Rather, these passages should be interpreted more broadly over the boundary of family. Especially, your friends (v. 19) implies a wider circle than just the man's family.

Actually, what is the function of the so-called "messianic secret"? In five of the twelve healing miracle stories narrated by Mark, Jesus gives instructions following the healing aimed at limiting the spreading of the news about his miraculous power (Mark 1:43-44, 5:19, 43, 7:36, 8:26). However, these attempts are in vain. The more Jesus commands not to let anybody know about his healings, the more the healed proclaim his deeds. For Mark, Jesus' message was spread widely. Jesus ordered the cured demoniac to tell the truth to his family and to his friends that Jesus cured him.

The man's action in verse 20 is represented as an obedient fulfillment of Jesus' command in verse 19. Why did Jesus refuse his request to follow him and let him go home to his friends and tell them how much the Lord had done for him? Here, Mark shows the start of the Gentile Christianity through Jesus' command. Dennis Nineham insisted:

The most natural one seems to be that he wanted to reserve him for a Gentile mission as distinct from the apostle's proclamation to the Jews in Galilee and Judea.<sup>38</sup>

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<sup>37</sup> Mark 1:43-45: "After strenly warning him he sent him away at once, saying to him, 'See that you say nothing to anyone; but go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them.'" Mark 7:36: "Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it."

<sup>38</sup> Dennis E. Nineham, Saint Mark, Westminster Pelican Commentaries (Philadelphia: Westminster Press, 1963), 155.

According to Nineham, Mark wanted to spread the good news to the Gentiles through the demoniac story. The apostles proclaimed the good news to the Jews but Mark let the demoniac proclaim it to the Gentiles. This story is the command for the Gentile mission. In Gentile areas, the man cured from the demon proclaimed the good news about Jesus. Therefore, the demoniac cured by him became a missionary to Gentile areas.

From this point, Mark showed how Gentile district of Galilee became the center of Christianity. At least, this text of Mark had a great role to support the Gentile mission of early church. The early church might understand this Marcan miracle story as a symbol of universal world mission as Mark indicated broadly in many areas of Galilee.

Here, I could definitely find Mark's missionary concern in Jesus' saving action. These last parts of Mark also tells those who read this passage how to spread the Good News when Jesus had sent him as a missionary. As the person healed from demon possession and sent as a missionary proclaimed in the Decapolis district what Jesus had done for him, disciples should have the great role of proclaiming the Gospel to their district as a missionary. And also the Church must send missionaries to proclaim the Gospel all over the world (all Gentile areas) like Jesus sent a person healed from the demon possession to the Gentile areas as a missionary.

## CHAPTER 3

### Theological Foundations for Mission

Mission is one of the most influential factors in the Korean Church. In this chapter I will deal with the theological foundations for mission of the Church to show the more significant understanding of the mission as they are viewed and practiced by those who members of the Church who have dedicated themselves to mission. This chapter discusses the various paradigms of mission which are presently operative in the Church and shows cross-cultural mission can be lived more harmoniously with people who may have a different model of mission.<sup>1</sup>

#### Mission as Proclamation

Mission as proclamation includes going to non-Christian lands to convert their inhabitants to Christianity by preaching the Gospel, celebrating the sacraments, works of charity, relief, education, and development, and implanting the Church as it exists Christian world. This understanding of mission is traditional in the Western world, but it is still a very effective theology of mission.<sup>2</sup>

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<sup>1</sup> In this chapter, I deal with six types of mission paradigms. However, Davis J. Bosch dealt with thirteen types of mission paradigms: Mission as the Church-With-Others, Mission as Missio Dei, Mission as Mediating Salvation, Mission as the Quest for Justice, Mission as Evangelism, Mission as Contextualization, Mission as Liberation, Mission as Inculturation, Mission as Common Witness, Mission as Ministry by the Whole People of God, Mission as Witness to People of Other Living Faiths, Mission as Theology, and Mission as Action in Hope in his book Transforming Mission (Maryknoll: Orbis Books, 1991); Orlando E. Costas dealt with six types of mission paradigms: Mission as Proclamation, Mission as Disciple Making, Mission as Mobilization, Mission as Intergal Growth, Mission as Liberation, and Mission as Celebration in his book The Integrity of Mission (San Francisco: Harper & Row, 1979).

<sup>2</sup> Costas, 2.

There can be no doubt about the commission of the Lord: go and proclaim. The risen Lord said to the disciples: "Proclaim the good news to the whole creation" (Mark 16:15). Peter and John testified before the Sanhedrin: We can not promise to stop proclaiming what we have seen and heard" (Acts 4:20). It was a matter of course for the newly converted Paul to preach "boldly in the name of Jesus" and to bear witness to him (Acts 9:27). When Paul claimed the honorary title "apostle," he understood himself as "herald," the official announcer of good news. He is servant of the good news (Rom. 15:16; Col. 1:23). He calls himself "herald, apostle and teacher" of the Gospel (2 Tim. 1:11). He is not sent to baptize but to proclaim the good news (1 Cor. 1:17).

Because of the commission of the Lord, Christians consider their Church the only, or primary, source of salvation for humankind, so they feel the need to go where the Church does not exist and establish it in order to offer salvation to the others.

The Christian faith is grounded in God's Word. That Word is the process by which God makes himself known and transmits his will to humankind. The Bible is the faithful record of that process. It tells us not only how God communicates with human beings but also what he says. That Word has been entrusted to the Church in order that it might transmit it to the world. The apostle Paul says that the Word of Scripture has been given in order that humans find salvation through faith in Christ Jesus (2 Tim. 3:15). Thus, the Word of the Gospel is the nutshell of God's revelation. It is why Paul states emphatically in Rome 10:17 that "faith comes from what is heard, and what is heard comes by the preaching of Christ." It means that faith comes by the good news that Christ has brought to the world. Therefore, a chief task of the Church is to "proclaim the gospel."<sup>3</sup>

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<sup>3</sup> Muller, Mission Theology, 143.

The call to conversion is thus an invitation and a demand. It is an invitation to participate in the new humanity which God is realizing through Jesus Christ and the power of his Spirit. It is also a demand for total commitment to God and neighbor. One must repent, change his/her mind, abandon the old order of life, accept a new perspective on reality and adopt a new life.

The call to conversion in Jesus' preaching was an invitation to a journey into the mystery of the kingdom of God, which leads from one challenge to another. Invitation in this journey plunges us into an adventure where humans are confronted with ever new decisions, ever new turning points, ever new fulfillment and ever new promises. This will continue until the kingdom's consummation at the return of Christ. Orlando E. Costas says:

If present-day Christianity is not to be reduced to a museum piece, a historically insignificant religion, a topic of the past, a corpse or a free-floating religious club, it will need to recover the urgency of proclaiming three things: the name of Jesus, the radical nature of God's kingdom and the call to repentance and faith. Its pulpit will need to make proclamation a central aspect of its function. Its ministers and pastors will have to recover first the urgency of proclaiming the gospel and then the prophetic courage to preach conversion not only to those who are on the outside, but also to those who may be inside but nonetheless far from God's kingdom.<sup>4</sup>

Mission is always concerned with the world. Mission does not take place in a vacuum. Mission is encounter between God and world, between the divine and the human. The world is unredeemed and it exists outside the Church. It is through its mission that the Church brings redemption to the world. Then, the world is the field of the Church's mission. Once the Church is co-extensive with the world, the mission of the Church could come to an end. For as long as there is some area, someone outside the Church, the mission of the Church has not yet come to an end. Once the world is churchified, then, redemption and salvation will be available and possible for all.

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<sup>4</sup> Costas, 12.

The first strategy of this paradigm of mission is to send missionaries through the whole world. Since faith and the reception of the Lord depend on hearing the good news, it is imperative that missionaries be sent to preach it, and make available to listeners all that is necessary for salvation.

Then, the first duty of missionaries is to preach, to announce the good news. Evangelization as proclamation of the Gospel is the number one activity of missionaries. No one can ever be considered a missionary without having performed this task. Many times missionaries, who are involved in other activities, such as education, development, work of justice, are asked when they will start doing the real work of the missionary, meaning direct evangelization. These missionaries, like Apostle Paul, are haunted all the time: "Woe to me if I do not evangelize" (1 Cor. 9:16).

The second important strategy of this paradigm of mission is the implantation of the church. Missionaries know the church as it is experienced in their own culture and country. They have established it wherever they go. Missionaries have the same enthusiasm of the mother church to establish the implantation of the Church. However, the church established by them does not have exactly the same features as their mother Churches because it is an indigenous Church for specific situation of mission field. Therefore, the new church in the mission field should be an inculturation church.<sup>5</sup> Since the church is understood as the necessary means of salvation, it is imperative for missionaries to set it up as soon as possible. Thus the implantation of the church is one of the greatest joys of missionaries.

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<sup>5</sup> Bosch, Transforming Mission, 452.

### Mission as Liberation

Mission is helping people who are poor, marginalized, unjustly treated, persecuted, oppressed by internal and external forces, to liberate themselves, to experience the liberation, the salvation, and redemption brought to all by Christ. Since nobody can truly experience salvation and redemption unless they are totally free from enslaving forces, mission is to help people achieve this liberation and redemption which is given by God in Christ. Without this experience in our life, the liberation of Christ remains an illusion.<sup>6</sup> Only through mission as liberation can be redemption and salvation of Christ be effective in people's lives and be meaningful in their existence.

According to Leonardo Boff, the Church is the community and the sign of liberation.<sup>7</sup> The Church must do some liberating actions for people who are in need. People in Asia, in Africa, in Latin America, in Russia, and in other parts of the world, who live under oppression and in situations of degrading poverty, feel that they can not resolve their own problems. These Christians feel that, in order for anybody to really enjoy the fruits of Jesus' redemptive act, one has to first experience in one's life the dignity and the freedom which come with that redemption and salvation. They need some help from missionaries and rich countries. Letty M. Russell insisted:

God's Trinitarian activity on behalf of the whole world calls the Church to structure its life for participation in God's mission and especially for those who are marginalized, oppressed, and denied their human dignity in that world. The life of the Church is derivative from God's mission and is shaped by the needs of those who are marginalized and oppressed in the world and by the gifts it can bring to the particular challenges of its own context.<sup>8</sup>

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<sup>6</sup> Anthony Bellagamba, Mission and Ministry in the Global Church (Maryknoll: Orbis Books, 1992), 50.

<sup>7</sup> Leonardo Boff, Church: Charism and Power, trans. John W. Diereksmeier (New York: Crossroad, 1985), 134.

<sup>8</sup> Letty M. Russell, Church in the Round (Louisville: Westminster/John Knox Press, 1993), 90.

To liberate somebody from their own context, according to Anthony Bellagamba, conscientization is one of the important parts of mission as liberation.<sup>9</sup> To conscientize means to help people know and understand what the root causes are of their lack of freedom, lack of justice, of oppression. It is imperative that people have to be fully aware of the causes that keep them oppressed, unjustly treated, marginalized, and with no rights. Without this process it is not easy for those who are suffered to liberate their specific context.

Another important perspective of mission as liberation is an analysis of the situation. People must analyze on their own realities, on the meaning, or lack of meaning, in their lives, on the effects produced by those realities. Then, people have to know that what is the better policy for their social well-being in terms of the result of the analysis of the situation. From this perspective conscientization and analysis are based on at least three elements.

The first element is the Bible. Each situation must be looked at and judged in the light of the Bible. To look at the Bible will help the people see whether a similar situation in which they presently live is described in the Bible, how God judged it, and how the people acted on it, under the guidance of Yahweh. The Bible sheds light over the situation, gives meaning to it, offers general orientations on the way the situation can be understood, judged, and reacted to. The Bible does not give answers to present realities, because each era has different realities to contend with, but it does give orientations and the possibility of comparison and consequent judgment.

The second element is a social analysis. Through the social analysis one has a scientific opportunity to look at all concrete aspects of the situations in their historicized manifestations. Social analysis offers a greater chance to

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<sup>9</sup> Bellagamba, 57.



determine what action should be taken. Social analysis helps to study concrete situations with the tools of the social sciences. Furthermore, Christians must directly reform the bad social system to be the better one for their people's well-being.

The third element is the empowerment of people.<sup>10</sup> Most people must depend on the gifts they have received from God, in their own experience. They must nurture hope, based on the God of the Bible who "has shown strength with his arm, has scattered the proud in their thoughts of their hearts, has brought down the powerful from their thrones, has filled the hungry with good things, and has sent the rich away empty" (Luke 1:51-53). They must become assured that the movement of liberation of God in history can not be counteracted by anybody. This empowerment gives the chance to people to act, to react, to take initiative for the changes needed to make salvation and redemption a reality in their lives, in the circumstances of their historical existence. This empowerment of the people does not come from arms, from prestige, or from political maneuvering, but from faith in the liberating God of history.

Then, through the Bible, a social analysis, and the empowerment of the people, the Church must give people who are suffered strength to come out from their terrible situations and to struggle for the fulfillment of their dream.

### Mission as Mutuality

Every church which sends missionaries is confronted with an emerging example of mission as mutuality. In many mission fields, numerous indigenous churches have developed, or are developing, their own theologies and liturgical celebrations. They feel that mission within the Church can no

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<sup>10</sup> Bosch, Transforming Mission, 442.

longer be a one-way traffic from the rich country's culture to the Third World.<sup>11</sup> These churches are claiming a voice in that mission, a place in it, a role in it. Therefore, mission is perceived as mutuality of sharing, of learning, of helping, of prodding. Through this mission, all the inculturated churches of the world listen to each other, learn from each other, and complement what they possess with what is offered them. Then, mission becomes a two-way street, a constant exchange, a perennial learning.

I could find the inspiration of the mission as mutuality from the Acts of the Apostles, especially the first fifteen chapters. The Acts of the Apostles chapter 1 to 15 shows a model of mission as mutuality. In fact the Christian faith is rooted first in the Jewish tradition and culture, and absorbs from it most of the external religious elements (Acts 1-6). Then, that faith brought to the gentiles who understand it, and live it out, within their own cultural experience, and give rise to a slightly different version of Christianity (Acts 7-12). A conflict develops between these two forms of Christianity. The sending community of Jerusalem perceives the differences between these two forms, and claims uniformity in the faith and its expressions. The receiving community of the gentiles claims freedom of expression of their faith. After a lot of controversy, internal fighting, some maneuvering and the guidance of the Holy Spirit, the two different communities of believers come to an understanding of each other. They accept a compromise which saves the unity of the faith (Acts 13-16).

The receiving community is always thankful to the sending community for the faith received in the process. However, the receiving community claims the right and the freedom to respond to that faith in ways that are culturally meaningful to it. There is a sending community or church, which has

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<sup>11</sup> Ibid., 379.

understood and practiced the faith within its cultural background. But a sending community goes out to share their inculturated faith with people of other cultures who try to reinculturate it in their own environment in their turn. In this process, neither form is to impose things on others, or to attempt to determine the form of Christianity to be developed, but each shares in the endeavor to make Christianity relevant to its adherents and learns from the other.

Especially, the Korean Church needs two kinds of mission mutuality. One is that all missionaries need to get along well, to share, to exchange the information with other missionaries. For them, no boundary is in mission fields. However, Korean missionaries tend to emphasize their own church, their own denomination, because their mother churches in Korea are of different churches and denominations. Each big church has controlled and supported its own missionary. Therefore, the missionaries have concern for only their own big mother church, and they have little chance to cooperate, to share, and to exchange the information.

It looked like that when the early American missionaries came to Korea. When American missionaries came to Korea, each did an independent missionary effort. They even divided the mission field into several areas. They did not cooperate because their mother churches and denominations were different. Under the influence of the American missionaries, the Korean Church was totally separated by denominations and theologically different backgrounds. As a result, the Korean Church still has many difficulties with ecumenical movements. Now, the Korean Church must not follow the same mistakes of the American mission policy. Therefore, the Korean Church and their missionaries have to work and cooperate with each other in terms of mission mutuality.

The other kind of mutuality is the interrelationship between Korean missionaries and indigenous people and their churches. Toward the mission of the church in the twenty-first century, the missionary concept of the church leads to a church that is open to the world in divine mission.<sup>12</sup> This means inculturation and cooperation with each other. Each local church and each missionary has to share their cross-cultural experiences to better God's mission. Therefore, the center of the church is not primarily the place of authority, power, and control, but of dialogue and empowerment. In empowerment, indigenous, and local churches take the process of inculturation seriously and become truly indigenous, local churches with their own historical identity determined by the cultural background in which they are and operate. They are free to experiment in the areas of theology, liturgy, Christian living, ministries, community, religious life, and all other aspects of Christianity, so that these local churches can best express the faith of their members and become relevant to them. In cross-cultural dialogue among indigenous and local churches, there is an open chance to share experiments, theological insights and adaptations, in order to be accountable to each other, to challenge and to enrich one another. In this way, mission cooperation is understood in terms of mutuality.

#### Mission as Discipleship

The proclamation of the Gospel needs to be complemented by the making of disciples. According to Mark:

As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the sea for they were fishermen. And Jesus said to them, "Follow me and I will make you fish for people." And immediately they left their nets and followed him. As he went a little

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<sup>12</sup> Jurgen Moltmann, The Church in the Power of the Spirit (Minneapolis: Fortress Press, 1993), 11.

farther, he saw James son of Zebedee and his brother John, who were in their boat mending the nets. Immediately he called them; and they left their father Zebedee in the boat with the hired men, and followed him. (Mark 1:16-20)

The reference to this incident does not follow chronologically the preaching of Jesus referred to in Mark. 1:14-15: "Jesus came to Galilee, proclaiming the good news of God, and saying, 'The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.'" The latter is a summary statement of what Jesus did. In this paragraph Mark inserts with a clear theological criterion to signify a dimension of Jesus' ministry that must accompany and give concretion to the proclamation of the kingdom of God. The call to the discipleship is a necessary correlation of the proclamation of the kingdom because it indicates a fundamental means by which the kingdom of God is manifested in history. It shows that at the heart of Jesus' preaching there was the idea of a community that would embody his life and carry on his mission. What does it mean to make disciples?

Orlando Costas insists that mission as discipleship is to follow Jesus.<sup>13</sup> To make disciples means to lead women and men to follow Jesus. The invitation to follow is significant since it is similar to the way the rabbis got their disciples. In the case of Jesus, it implied a life of commitment. It involved surrendering to his care one's life-ambitions, personal needs and group loyalties. It meant submission to a new discipline, adoption of a new lifestyle and incorporation into a new community. For example, the first four disciples, Simon, Andrew, James son of Zebedee and his brother John confronted with a demand so profound that they would be able to appreciate its full implications only in the aftermath of the resurrection. Even then, they would need the impending power of the Spirit for the rest of their lives.

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<sup>13</sup> Costas, 14; Mark 1:17, "Follow me and I will make you fish for people."

To lead others to follow Jesus is not a mechanical task of recruitment, where people are brought into an understanding and thoughtless relationship. Neither is it an intellectual exercise, where others are convinced of the truth claims of the teachings of Jesus. Following and leading others to follow Jesus is a continuous process based on an effective personal relationship with him. It involves the development and exercise of effective methods of communication. However, the key to this process of intake and output, of reception and transmission, is the authority and effective presence of Jesus himself in our lives.

The Great Commission in Matthew is helpful at this point. It is significant to note the way Matthew uses the word "all": all authority, all nations, all commands and all days.<sup>14</sup> Interestingly enough, Matthew does not refer to mission in the way the other Synoptics do. For him, mission is an extension of Jesus' ministry. Therefore, the stress on keeping the commandments Jesus has given, on making disciples of the nations, on leading them to baptism and on teaching them to obey him all things is important elements for Matthew.<sup>15</sup> The Great Commission in Matthew opens up with the affirmation of the authority that the risen Christ has been given and concludes with the promise of his presence until the end of the age. In between, there is the task of making disciples, leading others to become one with him in baptism, teaching them to observe what he has commanded. Christians are able to lead others to follow Jesus because the risen Jesus has authority to lead and command and makes himself present in the struggles of our life. Consequently, Christians are compelled to go all the way with Jesus and teach others to follow him.

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<sup>14</sup> Matthew 28:16-20.

<sup>15</sup> Karl Barth, "An Exegetical Study of Matthew 28:16-20," trans. Thomas Weiser, in The Theology of the Christian Mission, ed. Gerald H. Anderson (New York: McGraw Hill, 1961), 55.

Mission as discipleship, then, is to participate in the mission of Jesus.<sup>16</sup> This is a fundamental objective of the call to follow. This mission is described through the imagery of fishing. Jesus was not the first to use such a metaphor. In the Old Testament Yahweh was seen as a fisherman. Many passages of Old Testament use the imagery of fishing to describe God's judgment on the nations.<sup>17</sup> They portray God as the mighty judge. Moreover, the Essene community at Qumran also use the fishing metaphor that God is seen as the fisher who judges the fish of the sea.<sup>18</sup> Traditionally, God is described as the judgment. However, Jesus inverted the traditional understanding of this imagery. Rather than identifying it with God's judgment, he related it to God's saving grace. In his great mercy, he was providing opportunity to every fish to be rescued from the water. Jesus had come for this purpose and he was calling the disciples to follow him that he might turn them into "fish for people."

To be incorporated into the new faithful community is not just to be led to follow Jesus, but also to be enabled to become a channel of his grace. The promise to transform Simon, Andrew, John and James into "fishermen" made implicit the continuation of Jesus' mission through the apostles, and through those who would become disciples after them. As Jesus had been sent to be the channel by which God's saving grace was to be made available to the whole of humankind, so the disciples were themselves to become the channels through which God's message of grace would reach the ends of the earth.

Mission as discipleship is to obey Jesus in all things.<sup>19</sup> The church must teach their believers to obey Jesus in all things in order to enable them to be

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<sup>16</sup> Costas, 19.

<sup>17</sup> See Ezek. 29:4; Ezek. 38:4; and Hab. 1:14-15.

<sup>18</sup> Costas, 19.

<sup>19</sup> Costas, 21.

inserted effectively into the mission of our Lord. The disciples must have learned quickly, at least in principle, the imperative of obedience as a prerequisite for following and participating.

In Luke 5:1-11, Jesus asked the disciples to push their boats into the water. Then, he taught the crowds who had come to hear him from a boat. When he had finished speaking, he said to Simon to put out into the deep water and let down his nets for a catch. Simon answered that they had worked all night long and had caught nothing. Still, at his word they would give it another try. When they did, the catch was so great that they had to signaled their partners in the other boats for help.

For Luke, the call to "catching people" was extended in a dynamic context. Jesus' teaching ministry and mighty deeds not only demanded obedience, but also evoked it. The call to discipleship was preceded by a practical understanding of what it meant to follow Jesus. Likewise, its response was confirmed in the concrete decision to leave everything and "follow him" (Luke 5:11). Consequently, obedience is the prelude, the basis, and the test of true discipleship. Obedience in all things to Jesus' teachings is the ultimate goal of true discipleship.

To teach following, participating and obeying to Jesus Christ in all things is the great challenge of world evangelization in today because these are marks of authentic discipleship and of a faithful Christian mission.

#### Mission as Fulfillment

Mission as fulfillment includes letting all cultures and religions help each other. To destroy what God has done in the world through people's culture and religions is not a church's mission. On the contrary, it consists in bringing all this to perfection, in and through Jesus Christ in the direct or indirect way. The God has created all things through the power of the Spirit is the same who



has accompanied peoples on their journeys through history, and has sent the Spirit to redeem it, to complete it, and to bring it to its original intended perfection. Mission of the church exists to help this process. In fact Jesus did not come to "abolish the law and the prophets, but to bring them to completion" (Matt. 5:17). If Jesus did this in his own culture and religion, the church should do the same with the cultures and religions of today's world.

According to Matthew, Christians are the salt and light of the world (Matt. 5:13-14). Salt is an ingredient which preserves substances and flavors them. Christianity and the church should be like it. Even though they are a minority of the world's population, Christianity and the church have the power to help preserve values, religions, cultures, and also they can add something unique to what already exists, as does salt when added to a dish. Light helps people to see what already exists. Light makes things visible. Christianity and its followers are not the only religious reality in the world. They can help others see their own realities more clearly, appreciate them in a deeper way, and yet leave them free to pursue and to study their own traditions with the help of that light. Hans Kung says:

Salvation is open to all, not just to schismatics, heretics, and Jews, but to non-Christians too and even to theists if they are in good faith. The church is understood as a sign of salvation or of the new creation, rather than as an exclusive vehicle of God's saving work.<sup>20</sup>

God is the one who saves, who redeems. God extends that redemption and salvation to all people without any distinction. This salvation and redemption, brought about by God, are normally achieved in and through religions. Christianity penetrates all cultures and all religions through its mission and helps them to grow, to mature, to rise a little higher, to be pregnant with more and better life.

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<sup>20</sup> Hans Kung, The Church, trans. Ray Ockenden and Rosaleen Ockenden (New York: Sheed & Ward, 1967), 315-16.

Here, there needs to be a interfaith dialogue. This dialogue is meant to help all world religions to know each other better, to respect one another and most of all to probe together the infinite mystery of God, God's presence and actions in the world, God's new calls to humanity.<sup>21</sup> With interfaith dialogue, there should also be interfaith cooperation. All religions should work together to promote, within their own faith awareness, life in all its manifestations, and those qualities of life which are in keeping with the plan of God for humanity.

When American missionaries came to Korea, they made a big mistake because they totally rejected the Korean culture and indigenous religions. Their concern was only conversion from other religions to Christianity. Many Koreans converted and became Christians but their life style continued to follow the way of traditional religious backgrounds. As a result, Korean Christians said that they are faithful Christian but they could not totally reject their own culture and religion because the culture of indigenous religions remained in their inner mind and their society. Consequently, the Korean Church could not live without dialogue and cooperation with indigenous religions such as Buddhism, Confucianism, Shamanism. Of course, this is not an easy process, especially in the Korean Church's context, but the Korean Church has to do it.

Here, there is a little tension between mission as proclamation and mission as fulfillment. Traditionally, mission as proclamation was only concerned with the evangelization and conversion from indigenous religions to Christianity. However, the mission trend is now changing slowly due to the many scholar's efforts like Hans Kung, Letty Russel, and David Bosch. More and more interfaith dialogue and cooperation is needed for church mission.

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<sup>21</sup> William Jenkinson, "Agenda for Future Planning, Study, and Research in Mission," in Trends in Mission, eds. William Jenkinson and Helene O'Sullivan (Maryknoll: Orbis Books, 1991), 402.

The church should not neglect mission as proclamation nor mission as fulfillment because this is the process to become better Christians and to participate in God's mission. Christians need their own identity, and, in the same way, indigenous people need their own identity. Therefore, among multi-cultural aspects and the diversity of theology, the church has to have a holistic understanding of mission.

As Christians and all other world religions practice dialogue and interfaith cooperation, they themselves will be enriched, and their members will have a unique opportunity to grow in their respective religious awareness. This growth could lead believers to become better believers who are better acquainted with their own faith and who practice it with deeper conviction and commitment. I have no doubt that it is the fulfillment of God's mission.

#### Mission as Peace

Whenever Christians have met, they have greeted each other by saying, "God's peace be with you." All human beings whether they are Christians or not, wish to live in a peaceful country. Unfortunately, human beings live under the conditions of evil social structures, injustice, violence, nuclear weaponry, and serious war. Everybody wants peace, but finding peace is not easy within the contemporary context. So, one of the most urgent and contentious issues facing Christians today is the problem of peace. The church's mission is to help enlarge the peace movement on earth. Here, Christians are called to be missionaries of peace to the world.

The Bible declares that Christianity's God is "the God of peace" (Rom. 15:33; 1 Thess. 5:23). In Acts 10:36, the message of the Gospel is "preaching peace by Jesus Christ." Therefore, to preach the Gospel is to acknowledge peace fulfilled within Jesus Christ.

Jesus is a good example to bring peace in this world. Jesus is coming into the world as the King of peace. When Jesus was born, a multitude of the heavenly host was heard praising God and saying, "Glory to God in the highest heaven and on earth peace among those whom he favors" (Luke 2:14). Jesus' birth itself means the fulfillment of peace of the world. The risen Jesus came to the disciples who were without peace and said, "Peace be with you" (John 20:19). From that point, the Apostles in the early Church insisted Jesus was our shalom (peace).

For example, Paul wrote, "For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us" in Ephesians 2:14 and "All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation" in 2 Corinthians 5:18. In the New Testament, the word "peace" is used 88 times.<sup>22</sup> Thus, Christians are sent as a missionary into the world to fulfill the peace of God. As disciples of Jesus it is natural that Christians seek peace (1 Peter 3:11).

The Church ought to remember the words of Jesus when he entered in Jerusalem city, "If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes" (Luke 19:42). Especially the Korean Church, as it heads into the twenty-first century, must work for peaceful reunification of a divided country, and the dangerous situation of war facing it. However, peace that Christians must strive for is not only peace in Korea but also global peace. All Christians must work hand in hand for world peace, seeking to transform the evil structure of society, to protect against nuclear war, to reconcile between the rich and the poor, and to

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<sup>22</sup> Won-Yong Kang, Jayoochage Haneun Jinri [Liberating truth] (Seoul: Suhmoondang, 1985), 97.

end the antagonism between more "advanced" countries and the Third World. Christians must overcome the antagonism that exists between races.

The Church must remember its agenda for world peace. Christians have a responsibility to make peace. Christians believe nature, as well as humanity, has been created by God. They are entrusted to manage all natural resources responsibly, not only for their own self-interest in this generation, but also for those who come after us. Christians also acknowledge that the love of God for them gives immense value and dignity to the life of every person. If Christians are to respond to this love of God, they must seek to protect the integrity of nature and defend the lives and dignity of all people. Christians believe that the creation is always open to the transforming power of the divine Spirit.

The peace movement is becoming a giant wave all over the world. Voices for peace have been raised more and more wherever oppression has become dominant. Today more people believe that their small actions for peace can become a cornerstone for peacemaking and have realized the need for solidarity among those people striving together for peace. Christians must commit themselves to the world peace movement and lend effort to their determination to save succeeding generations from the scourge of war and destruction of our earth.

The Church is now responding in an increasingly effective way to oppose the acceptance of war and violence, demanding a new era of economic and social justice as a foundation for peace. One of the most urgent issues Christians should be involved in is the matter of nuclear power, both in its military use as a weapon of mass destruction and in its peaceful use as a source

of energy. As Albert Einstein warned, "humankind must get rid of nuclear weapons or nuclear weapons will get rid of humankind."<sup>23</sup>

Christians have prayed regularly for peace. They have nourished in their hearts the biblical dreams and visions of peace as expressed in Isaiah 2:4, "they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Christians can be inspired by these biblical visions. They can dream and pray about them. However, until Christians come to grips with the harsh and difficult necessities of change and repentance from wrong, selfish and evil ways, they will be part of the problem, not part of the solution.

The Christian desire and search for peace is the Reign of God, seen dynamically as an ongoing transformation of society in the power of the Word and the Spirit. The basic task of the churches is to continue to transform our attitudes from ones that rely upon violence to ones of concern for others based upon love. Christians are called to trust in that strong loving God who wills the best for us and for all others. This trust will allow Christians to continue to hope that the world will move towards peace, and that Christians will play a great role in the peacemaking process.

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<sup>23</sup> Quoted in James G. Endicott, "Peace and War," in *Justice as Mission*, eds. Christopher Lind and Terry Brown (Burlington, Ont., Canada: Trinity Press, 1985), 220.

## CHAPTER 4

### The Historical Reflection of the Korean Church

This chapter is a historical reflection of the Korean Church's mission in terms of church growth and evangelization. I would like to divide the Korean Christian history into three periods. The first is the revival oriented period from early Church to 1960. The second is the church growth oriented period from 1960 to 1980. The third is the mission oriented period from 1980 to the present.

#### Revival Oriented (Early Church-1960)

##### Missionary's Entrance and Early Missionary Work

Korea signed a treaty of amity with America on May 22, 1882. Through this treaty of amity, Americans could come over and make a travel to Korea for the first time. After that, Young-Ik Min came over to America as an ambassador. Rev. John F. Goucher, president of Goucher university, was sure of the possibility of Korean mission after meeting with ambassador Min. He gave a letter to Robert S. Maclay (1824-1907), the Methodist missionary representative in Japan, to tap the possibility of a Korean mission. Then, Maclay came to Korea on June 24, 1884 requesting permission to open a medical and educational work. When he was in Japan he met Ok-Keun Kim, an officer of foreign ministry of Korea. Kim helped Maclay to meet Korean King Kojong with his letter. In this letter they requested permission to open a school and medical work in Korea. At last, Maclay had succeeded in getting permission for the opening of a hospital and school from King Kojong on July 3, 1884. The royal sanction was limited only to open a hospital and school and it did not mean the permission of missionary work. However, Korean mission history was

indirectly started through this royal sanction.<sup>1</sup> The Korean Churches celebrated its first centennial in 1984 because they regarded that the royal sanction by Korean King allowing educational and medical work was the starting point of the Korean Mission.

Later, Horace N. Allen (1858-1932) of the Northern Presbyterian Church of America, entered Korea on September 20, 1884 as the official medical doctor of the American embassy.<sup>2</sup> Soon after his arrival Allen was given the unusual opportunity of serving the royal family. By saving the life of a wounded prince, Young-Ik Min, Allen won the favor of the court, and was made the court physician. At Allen's request, the first Korean Hospital, "Kwanghyewon" was established in 1885, and he was placed in charge of it.

Through the report of Maclay and Allen's missionary work, American Methodist and Presbyterian churches sent two American missionaries, Henry G. Appenzeller of the Northern Methodist Church of America and Horace G. Underwood of the Northern Presbyterian Church of America to Korea to open the door of Korean evangelization officially. They came to Korea on Easter Sunday, April 5, 1885 at the same time as the first official missionaries.<sup>3</sup>

The first contribution of the first missionaries to Korea was their efforts for the founding and growth of the Korean Church. The first two Protestant Churches, Jungdong Methodist Church and Saemunan Presbyterian Church, were established in 1886 in Seoul by the missionaries. Beside the church planting ministry, they helped the country with the medical service and with

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<sup>1</sup> Robert S. Maclay, "Korea's Permit to Christianity," Missionary Review of the World 9, no. 8 (1895): 287.

<sup>2</sup> L. George Paik, The History of Protestant Missions in Korea, 1832-1910 (Pyung Yang, Korea: Union Christian College Press, 1929), 343-44.

<sup>3</sup> Sung-Sam Lee, Hankook Kamri Kyohoesa [A history of the Korean Methodist Church], (Seoul: Kamrikyo Chongriwon Kyoyogkook, 1975), 14; James H. Smylie, "The Underwood: Church Growth in Korea," in Go There: 150 Years of Presbyterians in Global Mission, ed. Cary Patrick (Atlanta: Presbyterian Publishing House, 1987), 27-35.



a new education system. Their evangelistic endeavor include literature evangelism, church planting, church ministry, and theological education through which the national church leaders were trained.<sup>4</sup> Thus, the first missionaries helped not only the Korean Church to start and grow, but also helped the enlightenment of the country.

#### Revival of 1903-1907

In these early years of the twentieth century, Korea was confronted with new era of change. The China-Japanese War and the Russia-Japanese War were the main causes. These wars led Korea to open its doors to the West.<sup>5</sup> With this step, Korean society changed rapidly. A new educational system was accepted by the government. Many published works contributed to the communication of new ideas among the educated people. Multiple influences were interacting to prepare Korea for revival. Under Confucianism, Koreans honored China as a Suzerain State, but Chinese authority was broken by failure in the China-Japanese War. In the context of crisis, Korean people expected a new messianic world and new ideas. When this expectation was met with Western missionary evangelical zeal, the great revival movement took place.

In 1903, there was a prayer meeting of the missionaries in the Wonsan area.<sup>6</sup> There had been significant repentance and the confession of sins among Methodist missionaries. This first movement did not occur at a large meeting, but rather at a simple prayer meeting and Bible study. Among

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<sup>4</sup> Kyung-Bae Min, Hankook Kidog Kyohoesa [The history of the Korean Church], (Seoul: Daehan Kidogkyo Suhhoe, 1972), 131; Kil-Sup Song, Hankook Sinhak Sasangsa [A history of theological thought in Korea] (Seoul: Daehan Kidogkyo Chulpansa, 1988), 51 (translation mine).

<sup>5</sup> Hyun-hee Lee, Hankook Keundaesaeu Jaebalkyun [The rediscovery of modern Korean history] (Seoul: Tamgoodang, 1981), 268.

<sup>6</sup> Kwang-Soo Kim, Hankook Minjok Kidogkyo Baeknyeonsa [Korean Christian history for one century] (Seoul: Kyomoonsa, 1978), 49 (translation mine).

missionaries, the senior missionary R. A. Hardie confessed in public his shortcomings and sins. He was filled with the Holy Spirit, and he led those few Christians present to confess their sins.

Then, Hardie led many prayer meetings and Bible studies in the favor of Holy Spirit with other missionaries. Many missionaries and people had the same experience as did Hardie. This revival spread throughout Korea and continued until 1905. It was a revival among Methodists at the beginning, but in the meeting held in January, 1904, at Wonsan it became a united revival of the Methodists, Presbyterians, and Baptists. The revival in Wonsan spread to Christians in major cities and affected non-Christians as well.<sup>7</sup> The revival at this time was an interdenominational movement and led to the revival of 1907. It occurred in three places, Wonsan, Pyung Yang and Seoul. Edwin J. Orr reports:

There were remarkable meetings in the city of Pyung Yang, both Central and South Gate Churches were crowded out, seven hundred converts enrolled in two weeks. It was then described as a spreading fire, a continuing religious awakening, the hundreds of conversions not being due to any sudden impulse. More conversions than in any previous year were reported from all over Korea.<sup>8</sup>

Many small rally and the Bible Conference *Sa-Kyung-Hwoe* were continued under the leadership of missionaries in 1906. In the meanwhile, the culmination of this Korean revival movement was the Pyung Yang revival rally. Sun-Ju Kil, the main speaker, led early morning prayer meetings at the Chang-Dae-Hyun Church and congregations were attended by over 500 every morning. Through this prayer meeting Sun-Ju Kil were so greatly blessed by the Spirit that the Church decided to open an official early morning prayer

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<sup>7</sup> Ibid., 50.

<sup>8</sup> Edwin J. Orr, Evangelical Awakenings in Eastern Asia (Minneapolis: Bethany Fellowship, 1975), 27.

meeting every morning at 4:30 a.m. Thus, the early morning prayer meeting became a seed of further revival.<sup>9</sup>

At last, the great revival so-called great awakening took place in January, 1907 in Pyung Yang. This revival occurred in the context of hopelessness and despair which existed after the Korea-Japanese Agreements in 1904 and 1905. The Korean people began to come to the church in large numbers.

The movement was flamed by the public confession of sin by Sun-Ju Kil. With his confession, people were stirred and barriers between people were broken down, resulting in true church unity, and it pervaded one church after another. This was followed by the repentance of a woman who had fallen into adultery, of a leader of a robber band, and of a Japanese officer. This revival movement spread quickly to all areas of Korea through its leaders and mass communications. Sun-Ju Kil became one of the outstanding leaders of the Korean Church.<sup>10</sup> He visited many churches in Seoul, Uiju, Taegu, and many other areas, to call people to the revival. Missionaries traveled to many areas to tell Christians about the revival. Finally most of the Korean Churches experienced their renewal and revival by the special work of the Holy Spirit during this time.

Allen Clark mentions the aftermath of the event:

The revival affected the church throughout the land. In spirit or the emotional experience . . . which characterized the movement all over the country, it is the universal testimony of those who were there that this was not an irresponsible emotional orgy.<sup>11</sup>

As is true of many similar movements this early Korean revival began quietly, first among the Methodist missionaries, then among many other

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<sup>9</sup> Myung-Won Suh, Hankook Kyohoe Sungiangsa [The history of the development of the Korean Church] (Seoul: Daehan Kidogkyo Chulpansa, 1981), 204.

<sup>10</sup> Taek-Boo Chun, Hankook Kyohoe Balljansa [The history of the development of the Korean Church] (Seoul: Daehan Kidogkyo Chulpansa, 1987), 158-160.

<sup>11</sup> Allen D. Clark, A History of the Church in Korea (Seoul: Christian Literature Society of Korea, 1971), 165.

denominational missionaries. They worked together as one in the body of Christ. It had a nation-wide impact on the Korean Church, bringing it to a renewed Spiritual birth and church growth.

### Revival of Ik-Doo Kim

Ik-Doo Kim was born in An-Ak, Hwang-Hae Province in 1874. Even though he was once a member of famous gang, he was converted at a revival meeting led by William Swallen in 1900 when he was twenty-seven years old. He was baptized in January 1900 by Swallen and graduated from Pyung Yang Theological Seminary in 1910.<sup>12</sup> He lead revival meetings 776 times, established about 150 churches, and preached about 2,800 times.<sup>13</sup> His main focus in preaching was the cross of Christ, the blood of Jesus, repentance, the resurrection and heaven. He was active from 1919 to 1937, but the peak of his ministry was from 1921 to 1924. His revivals were characterized by a healing ministry. According to Kyung-Bae Min:

Ik-Doo Kim is an outstanding character occuring in historically complex context of national despair and religious doubt, a violent movement of political and social situations, and the time of independent movement. It is true that his revival and miracle of healing give the suffering Korean Church mental consolation and encouragement, new Mesiahnic hope and national identity, and Christian obligation of the despair era. Actually, Kim have nothing without the Bible, prayer, and the power of healing.<sup>14</sup>

Kim's revival gave a great influence to the Korean Church. He worked as a pastor throughout his life and his ministry. His zeal for the proclamation of the Gospel was not limited to his own denomination.

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<sup>12</sup> In-Suh Kim, Kim Ik Doo Moksajun, [Biography of Ik Doo Kim], Kim In-Suh Sinang Junjib vol. 5 (Seoul: Sinmangae, 1976), 99-103.

<sup>13</sup> Sung-Ku Chung, Hankook Kyohoe Seolkyosa [A history of the sermon in the Korean Church] (Seoul: Chong Shin College Press, 1986), 157 (translation mine).

<sup>14</sup> Kyung-Bae Min, "Kim Ik-Doo Moksaeu Boohyeung Woondongkya keueu Chibyeung Moonje," [Ik-Doo Kim's revival movement and his healing problem], Dongbang Hagji [Eastern Research] (Seoul, Yeonse University) 54-56 (June 1987), 303 (translation mine).

### Revival of Yong-Do Lee

Yong-Do Lee (1901-1933) was born in Keum Chun, Hwang Hae province in 1901. When he was young he was not healthy because of his sickness of tuberculosis. He once was ill for two years.<sup>15</sup> When he was a theological seminarian, he stopped studying and went to the eastern seaside place, Kangdong, Pyungannam province, to recuperate from his illness. He was given an opportunity to preach there. During the service, Lee wept and all the members of the Church broke down and cried. After that, Yong-Do Lee was healed in a miraculous way. Soon after he graduated from the Hyup-Sung Methodist Theological Seminary, he began his pastoring at Tong-Chun in January, 1928 at twenty-eight years of age.<sup>16</sup>

In the fall of 1928 he climbed to the top of a mountain to pray to God and fasted for ten days. Then he had a mystic experience in which he overcome a demon. According to Kil-Sup Song this incidence was the "Aldersgate experience of Yong-Do Lee."<sup>17</sup> Within a few weeks his church grew from 50 to 150. He fired up seven other churches, and then around twenty churches in that area grew rapidly.

The climax of his revival came in 1931. He was preaching at many churches from Pyung Yang to Kyungsang province. Thousands of people walked long miles in order to listen his preaching. Many people who were joined with his revival had a vivid experience with the Holy Spirit. They confessed their sins with tear. When he lead a revival at Theological Seminary the students were so excited that all classes were canceled for two days so that

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<sup>15</sup> Jong-Ho Byun, Lee Yong-Do Moksa Jun [Biography of Yong-Do Lee] (Inchun: Chosuk Chulpansa, 1986), 15-20 (translation mine).

<sup>16</sup> Ibid., 23.

<sup>17</sup> Kil-Sup Song, "Hankook Kyohoeu Kaechukja Lee Yong-Do," [Lee Yong-Do, pioneer of the Korean Church], Sinhakgya Segye [Theology and world] (Seoul) 4 (1978): 142 (translation mine).

they might attend the revival meeting. In the Myung-Chun revival there were about 5,000 people gathered together.<sup>18</sup> Even though his ministry was limited to about five years because he passed away when he was only thirty-three years old, he influenced countless Koreans, both Methodists and other denominations.

However, there were some weaknesses of Yong-Do Lee revival. He was a mystic and a fanatical leader who had many experiences of overcoming demons and of mystical visions. He never prepared his sermons. He only prayed about his message, gave it no title, and sometimes preached only ten minutes, sometimes seven hours. At other times he did not preach at all. His preaching was based on mysticism.<sup>19</sup> From this reasons the Methodist Church decided on the suspension of Lee's entire pastoral ministry on December 15, 1933.<sup>20</sup>

However, Lee's ministry had to be reestimated because many scholars insists that they can not find any heretic element from his writings and thought.<sup>21</sup> Lee's religious thought seems to not go over the traditional Christian boundary and his ethical consciousness seems to be good. Rather, Yong-Do Lee brought awakening through the discovery of the application of the faith to practical life; an emphasis on love, humility, prayer, experience, and suffering, rather than doctrine in the midst of a severe chaotic socio-political context because of the invasion of Japan. He himself practiced being a "Suffering Christian" in imitating the "Suffering Christ."

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<sup>18</sup> Ho-Moon Lee, Mokhoe Heukmyung [A revolution of ministry] (Seoul: Dasan Keulbang Press, 1992), 200 (translation mine).

<sup>19</sup> Jang-Bok Chung, Inmoolro Bon Seolkyoeu Yuksa [A history of sermon according to persons] (Seoul: Presbyterian Seminary Press, 1986), 189 (translation mine).

<sup>20</sup> Pong-Bae Park, Kidogkyo Yoonriyoea Hankook Moonhwa [Christian ethics and Korean culture] (Seoul: Sung Kwang Publishing, 1983), 216.

<sup>21</sup> Ibid., 216; Dong-Sik Yoo, "Lee Yong-Do Moksawoa Kieu Joobyun" [Pastor Yong-Do Lee and his circumference], Kidogkyo Sasang [Christian thought], July 1967, 22 (translation mine).

Yong-Do Lee contributed in a different way from other leaders of revival meetings. His style was a new one. He sharply criticized the formalized and authoritarian church. His preaching seemed fresh to those people who had spiritual thirst. He created a great volume of prayer. He challenged the youth to devote their lives to Christ. He was a man of prayer and a talented person. His fanaticism had power to recruit people during this dark period. He taught that salvation did not come by believing dry doctrine but by faith combined with the practice of biblical truths. He taught that becoming one with Christ was a mystical way of being-in-Oneness. Experiencing Jesus, loving Jesus, and suffering as followers of Jesus were emphasized. Within a short period, his influence was great all around Korea.

#### Church Growth Oriented (1960-1980)

There has been significant church growth right after the revival movement. Whenever revivals kept going on, the Korean Church grew rapidly. However, until 1960, Korea was so called "dark age" because politically Korea was a colony of Japan (1910-1945) and suffered from the Korean War (1950-1953). Economically Koreans were very poor, and religiously the Korean Church was not settled well. Therefore, during this "dark age," the Korean Church grew continually but not fast.

However, after 1960 Korean Churches has planned the mass evangelism and many big rallies to christianize all of Korea. Here, Korean Churches have experienced a tremendous church growth. I will deal with some big rallies in order to show how much they have contributed to the Korean Church for growth.

#### "Thirty Million for Christ" Campaign

Helen Kim (1899-1970), President of the E-hwa Women University, Hyun-Seol Hong, President of Seoul Methodist Theological Seminary and Kyung-Chik

Han, Senior Pastor of the Young-Nak Church led a Mass Christian Movement during this period. Helen Kim greatly influenced and contributed to the social, educational, and spiritual life of the nation. She organized the Keum-Ran Evangelistic Club for evangelism, the Upper-Room for Bible study and Christian fellowship, but both organizations were for national evangelization. Above all, Helen Kim contributed toward women's development among Christians as well as non-Christians.

Helen Kim, Hyun-Seol Hong and Kyung-Chik Han led various campaigns in the 1960s. In 1965, they developed "Thirty Million for Christ" as the first nation-wide campaign in Korea.<sup>22</sup> According to Hyun-Seol Hong, it was an evangelistic renewal, and an ecumenical movement in the Korean Church.<sup>23</sup> It was primarily planned by Helen Kim, with about 500 Korean Leaders and revivalists. The first meeting was held at the Young-Nak Church and continued in forty-eight district campaigns throughout all of South Korea. This movement was a large and well organized movement with sixteen departments. According to Kyung-Chik Han:

It is a most appropriate time for sowing the Gospel. The hearts of the people are thirsty as they are in the midst of radical change. This is why we set 1965 as the year of "Korea's national evangelization Movement." Our goals are: first, share the gospel with the major cities and 40,000 communities (the total number of small communities was 38,403); second, let all our fellowmen hear the Gospel; third, put the scriptures in the hands of our people; fourth, let our people in Japan and in the northern peninsula hear the Gospel.<sup>24</sup>

The campaign was began with visitation evangelism, with about 50,000 Korean Christians actively involved. The meetings took place 2,103 times,

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<sup>22</sup> Young-Hun Lee, Hankook Kidogkyosa [The history of the Korean Church] (Seoul: Concordia Press, 1983), 376-81.

<sup>23</sup> Hyun-Seol Hong, "Jungook Bokeumhwa Woondongeu Yoonkwak," [Outline of the evangelization movement of all Korean areas], Kidogkyo Sasang [Christian thought], Feb. 1965, 57-58.

<sup>24</sup> Kyung-Chik Han, "Hankook Bogeumhwa" [Evangelization of Korea], Kidog Kongbo [Christian press], 28 Nov. 1964, 6 (translation mine).



speakers and preachers were included 1,515. The goal was to double the growth of the Korean Church membership.<sup>25</sup> Speakers and preachers traveled all around Korea, preaching over 100 times in forty-six days from May 1 to June 16, 1965. When a campaign was held in Seoul in November 1965, a total of about one million Koreans gathered in one place from all over the nation.<sup>26</sup>

There were several results of the mass movements:

1. Through the severe persecutions which had come under the Japanese until time of the liberation, and the communists, and then during the Korean War, Korean Christians were trained to be very strong and faithful.
2. When opportunities came they were eager to become involved in personal evangelism as well as mass evangelism and the foundation was set up for foreign mission.
3. Through the mass movements the spiritual awakening brought joy, hope, and stability to many in the midst of difficult situations and these in turn attracted others and there was an increase in Christian publications during the period. The Thirty Million for Christ campaign was a new pattern of mass evangelistic campaign for the Korean Church.

#### Billy Graham Crusade of 1973

The 1970s was a very important period in Korean Church history from various perspectives. There were several specific political crises during this period. President Chung-Hee Park was confronted with big protests against totalitarianism and corruption under the Yoo-Shin political structure. On August 15, 1974, First Lady Park was assassinated by a Communist gunman who attempted to kill President Park. With higher potential invasion, tunnels dug

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<sup>25</sup> Kwang-Soo Kim, Hankuk Minjok Kidogkwo Baeknyeonsa [Korean Christianity history for one century] (Seoul: Kyomoonsa, 1978), 135 (translation mine).

<sup>26</sup> Ibid, 135.

by North Koreans were discovered under the Demilitarized Zone (DMZ) in November 1974. Thus antagonism between South and North continued.

There was rapid economic development marked by the 100 Billion U. S. dollars of total export per year. The Gross National Product (GNP) per capita grew to \$1000 U.S. standard. Economic improvement in South Korea was remarkably successful, and rapid social change took place in an industrializing context. The Korean Church did show rapid growth during the second Five Year Plan for Economic Development of the government.<sup>27</sup> Many of the young people moved from rural to urban area. Many people were opened to the new, urban world. The Church found many opportunities to contact new people for there was great potential for evangelism and church growth in this rapidly changing society.

The Church Growth Movement spread to most Korean Churches in the 1960s-1980s. Each denomination established their growth slogan. The Methodist Church started the Five Thousand Church Movement, the Presbyterian Church started the Ten Thousand Church Movement, and the Holiness Church the Three Thousand Church Movement.

From six to ten new churches were planted every day in Seoul city in the 1970s<sup>28</sup> and the growth of the Korean Church continued in the 1990s. Today the largest Methodist Church in the world is the Kwang-Rim Church in Seoul, the largest Presbyterian Church in the world is the Young-Nak Church, and the largest Full Gospel Church in the world is the Yoido Full Church. Christianity in Korea during this period was characterized by mass crusades.

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<sup>27</sup> Institute of Research for Korean Christian Culture, Hankook Keundaehwawa Kidogkwo [Modernization of Korea and Christianity] (Seoul: Soong Jun University Press, 1983), 155-57 (translation mine).

<sup>28</sup> Kyung Chul Han, Hankook Kyohoe Edaero Joenka [Is the Korean Church good enough as it is?] (Seoul: Christian Literature Mission Press, 1981), 159 (translation mine).

The Billy Graham crusade was held under the slogan, "Fifty Million to Christ" in Yoido Plaza, Seoul. Large well organized campaigns were held in several other cities before the Seoul meeting. In Dae-Ku, 10,000 gathered in the evening of May 21, 1973. In Kwang-Ju, 11,500 were gathered on May 14, 1973. On the last meeting of the campaign, in the afternoon of June 3, 1973, 1,150,000 were in attendance in Yoido Plaza.<sup>29</sup> There was a mammoth choir of more than 6,000 members each night, for which Korean Army engineers built seats. The total attendance of all meetings of the Yoido Billy Graham Rally was 3,340,000 and there were 44,000 decisions to believe in the Lord.<sup>30</sup> According to Kwang-Soo Kim:

Dr. Billy Graham was himself surprised at this Rally, and Churches in the world were also astonished at the latent power of the Korean Church and the tremendous growth of the Church in the Korean Peninsula.<sup>31</sup>

This Rally was the biggest campaign throughout Christian history before the 1980s. There were several positive consequences of the Billy Graham Crusade. The crusade brought remarkable church growth and it led to greater involvement in national evangelism by most of the Protestant Churches. The Billy Graham crusade stirred up continuing evangelistic movements. District crusades in major cities were held with various seminars focusing on national evangelization. Like other mass movements in this period, the Billy Graham Crusade strengthened and encouraged Korean Christians. It offered them the vision and the fervent hope of Christianizing the nation. Christians discovered their position in Korean society and in the larger world through this crusade. They came to the realization that they were a people unusually blessed by God.

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<sup>29</sup> Ho-Moon Lee, 217.

<sup>30</sup> Ibid., 217.

<sup>31</sup> Kwang-Soo Kim, 135.

### Explo '74

Right after the Billy Graham Crusade, another big rally called Explo '74 was held at the same place. Joon-Gon Kim, director of the Korean Campus Crusade for Christ, led it under the slogan, "the Jesus Revolution, the Holy Spirit Explosion." He insisted "Let the Holy Spirit season come to this land by planting Jesus Christ to the Korean's heart through the prayer explosion, the word explosion, the love explosion and the evangelism explosion."<sup>32</sup> The Korean Church really exploded in growth at remarkable rates. It directly influenced the hearts of the Christians to feel the inescapable duty of witnessing to the world. The Campus Crusade for Christ contributed tremendous service throughout the event from the preparation of the atmosphere all over the country to later follow-up. Right after the Billy Graham Crusade of 1973, Campus Crusade for Christ started organizing the pre-evangelism program before the main event. They prepared the people, both Christians and non-Christians, to be ready to listen to the voice of God, and to hear what God wanted Korean people to do in the new age. Joon-Gon Kim says:

The results of Explo '74 went far beyond our highest expectation. Out of the audience of 1,300,000 people on the first night it is estimated that seventy percent received assurance of their salvation by faith as a result of the message which explained how they could receive Christ and know that he was in their lives.<sup>33</sup>

This crusade stirred up the Church for evangelism and resulted in remarkable church growth. It gave encouragement and power to Christian students on a national level and showed their potential as new emerging leaders within the Korean Christian community. This meeting displayed the

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<sup>32</sup> Joon-Gon Kim, Explo '74 Hoolryun Kyoje [Training text for Explo '74] (Seoul: Explo '74 Headquater, 1974), 4 (translation mine).

<sup>33</sup> Joon-Gon Kim, "Korea's Total Evangelization Movement," in Korea Church Growth Explosion, eds. Bong-Rin Ro and Marlin L. Nelson (Taiwan and Seoul: Asia Theological Association; Word of Life Press, 1983), 27 (translation mine).

power of Korean Christians nationwide and worldwide. Korean Churches found their responsibility for the evangelization of the people in multiplying their congregations, and as the result the Korean Church came to be ready for their further service for the world-wide missionary service.

#### Holy Assembly Crusade of 1977

After the Billy Graham Crusade and Explo '74, Korean revivalists suggested the third big rally by the Korean Church's own power such as financial source and revivalist because former rallies were held by the foreign financial source and foreign speaker. Through this self-consciousness Korean revivalists had projected another big rally.

Hyun-Gyun Shin the key leader of the 1977 Holy Assembly, proclaimed to the Koreans that it was time to return to God. The slogan was, "Evangelization of the whole nation by the Holy Spirit, by Koreans." This crusade was held from August 15 to 18, 1977 at Yoido Plaza, and there was a total of 7,330,000 people gathered together during the five days. More than 1,500,000 gathered on the last day of this rally.<sup>34</sup>

There are several significant results of the conference. There were 80,000 initial decisions during the four days of meeting, and 24,703 decisions during the series of preparatory meetings, making a total of 104,703 first-time decisions for salvation.<sup>35</sup> Once more the Korean peninsula was blanketed by enthusiastic Korean Christians through intensive evangelism. This crusade gave birth to a prayer fellowship and witness groups in every segment of the society by enthusiastic Christians.<sup>36</sup>

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<sup>34</sup> Kwang-Soo Kim, 136.

<sup>35</sup> Jin-Hwan Kim, Hankook Kyohoe Booheung Woondongsa [The history of the Korean Church's revival], (Seoul: Christian Bijunsa, 1976), 256-257.

<sup>36</sup> Kwang-Soo Kim, 136.

These events of 1960 to 1980 were the igniting occasions for the Korean Church, not only for numerical growth within the country, but also for a new awakening of their duty and capability to launch their missionary endeavor beyond the cultural borders. In fact, those rallies made the later movements possible by stimulating the Korean Churches, setting afire their zeal for the missionary mandate in the world. These can be regarded as the Second Spiritual Revival and Awakening of the Korean Church, after the first Awakening which happened in 1907 in Pyung Yang. Meetings which would be held afterwards show the characteristics of higher enthusiasm for the overseas missionary work.

#### Mission Oriented (1981-present)

Until 1980s, there were many big rallies in South Korea. Each rally contributed tremendous church growth in Korea. Before 1980, leaders of all crusades have emphasized an evangelism of Korea. The mission committee was formed but did nothing to implement foreign missions, and there was no burning missionary spirit among the leaders of the assembly. However, after 1980, Korean Churches turned their evangelical zeal not only to home missions but also to the foreign missions.

#### World Evangelization Crusade of 1980

The first significant conference in the 1980s was the World Evangelization Crusade which was held in August, 1980. Using the title "World Evangelization" it clearly showed the definite intention of involvement in foreign missionary service. The goal of the crusade was to evangelize all people by all means and make Korea a model nation in world evangelization. "Evangelize Korea Today and the World Tomorrow" was another theme of the crusade. Joon-Gon Kim says:

During the final rally of the 80's World Evangelization Crusade, over one million volunteered when the missionary-sending challenge was given.

This was a three-fold challenge. They prayed for finance of the missionary-sending project, for parents to encourage and train their children to go overseas, and for one to invest one year of their lives overseas as missionaries.<sup>37</sup>

Through the crusade about 700,000 people decided to follow Christ, and 1,800,000 prayed to be filled with the Holy Spirit. This crusade was better organized than any other crusade in Korea, the leaders having learned from former crusades. There were follow-up plans for new converts.

Evangelization was more effective than any former crusade in Korea.

World mission became an issue for Korean Christians nation-wide. It was a first in the Korean Church history. In the last rally of the crusade, a challenge was made for the missionary-sending project and for volunteers to pledge one year for missionary service overseas. Approximately 300,000 people stood in response to the challenge to invest one year of their life overseas as a missionary.<sup>38</sup> Then Korean Churches launched a program to send 100,000 missionaries and volunteers overseas. Denominations formed their overseas missionary boards, and at the same time, there arose a number of inter-denominational and non-denominational mission agencies as a consequences of the occasion.

#### Centennial Celebration Anniversary of 1984

This conference was held to celebrate the Centennial of Protestant Mission in Korea. At that time, the Protestant Church had grown to a membership of 10 million, 25 percent of the total population.<sup>39</sup> The largest Churches of the world had emerged and the largest evangelistic crusade in history had already been held in Korea. It was a conference for believers in memory of the

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<sup>37</sup> Joon-Gon Kim, 35.

<sup>38</sup> See essays in Korean Church Growth Explosion, eds. Bong-Rin Ro and Marlin L. Nelson (Seoul: Word of Life Press, 1983).

<sup>39</sup> Young-Je Han, Hankook Kyohoe Backnyeon [One hundred years of Korean church growth] (Seoul: Christian Literature Press, 1986), 34.

centennial anniversary of the Protestant Mission in Korea. Through the mass crusades, Korean Christians have opened their eyes to the need and opportunity for local and global evangelization. Korean Churches looked forward to seeing the new era of world dimension. They stressed that the second century of the Korean Church should be characterized by being mission-oriented.

Korean Churches reconfirmed the obligation for world evangelization which they claimed as their responsibility in the new century of the Church. They should obey the commandment to share the blessing with the other people who do not know the Gospel of salvation. God blessed the Korean Church with remarkable growth and blessed the nation's economy with sure stability. More mission agencies, including the sending missionaries to the Third World, mission research institutes, and missionary training school have opened in response to the new demands. Young Christians are increasingly responding to the call of the Lord for mission service.

#### Toward the World Mission and Evangelization

When looking in the series of events which have happened in the last two decades in Korea, I can see that it has been the immense stream of work by the Holy Spirit who made it ripe and in time generated the potential outwardly. Like many other things in the Church, the missionary awakening in Korea must have been emerged through the sheer initiative of the Holy Spirit. Churches are getting familiar with the terms and the theories of mission and more enthusiastic for their participation in the opportunity of world mission.

What does the Korean Church's growth mean? I strongly insist that it is the special time for the Korean Church to become involved in mission for not only Korea but also all the world. After these revival movements, fortunately, Korean Churches have been filled with mission zeal. Through the mission



zeal, they opened their mind to the whole world. They have thought that church growth is the special gift of God for Koreans and the special sign for the world mission. Korean Christians have thought that they are a chosen vessel for world mission.<sup>40</sup>

Local churches are also being involved in sending and in supporting mission work. Many churches have sent missionaries to Third World countries. Mission leaders of the Korean Church claim that they will be sending more than 10,000 missionaries at every corner of the earth by the end of year 2,000 C.E. Also there has been established a number of missionary training institutes. There are occasional programs to provide the missionary candidates and the mission personnel with adequate information and understanding to equip them for the foreign ministry. Significant contributions have been made by a number of outstanding churches during last two decades. Among these churches the Immanuel Methodist Church is one of churches which plays a main role for the recent mission movement. In the next chapter I will examine the mission of the Immanuel Methodist Church in Seoul.

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<sup>40</sup> Acts 9:15: "But the Lord said to Ananias, 'Go! This man is my chosen vessel to carry my name before the Gentiles and their kings and before the people of Israel.'"

## CHAPTER 5

### Case Study: The Immanuel Methodist Church

I would like to use the Immanuel Methodist Church in Seoul, Korea as a case study because the Immanuel Church has had a great concern for mission to the world, so they have sent a lot of missionaries all over the world. The Immanuel Church is one of the biggest churches in Korea. In this chapter, I will deal with the world-wide mission of the Immanuel Methodist Church and evaluate its mission program.

#### History of the Immanuel Methodist Church

The Immanuel Church was established in September 1975 as a branch attached to Kwangrim Methodist Church. The opening worship service was held at Chamsil Siyoung Apartments in the Chamsil area of Seoul in November 1975. At that time, there were many sand areas and farming fields in the Chamsil area. Here and there, farmers were growing beans and pumpkins. Therefore, for the people in Seoul, the Chamsil area located in south part of the Han river looked like a barren area. Upper Seoul, located in the north part of the Han river, was developed, had a lot of high buildings and was very crowded because many people gathered there for their new jobs from all over the rural areas.

From this urbanized context, however, the Senior Pastor, Kook Do Kim, had a vision of ministry in Chamsil. Even though Chamsil was a very poor location for Church planting at that time, Pastor Kim was sure that Chamsil would be urbanized in the future, and it would be the center of Seoul because the north part of Seoul was already crowded. Moreover, the government of Seoul had a policy for the expansion of Seoul, so they had a plan to establish a lot of apartments in Chamsil.

Pastor Kim's expectation was exactly correct. After planting the Church, many people gathered there, and the Chamsil area was urbanized. At the same time, Immanuel Church was growing rapidly. Two years after the Church planting in 1977, Immanuel Church built their own Church building. In 1978, they set up Jangan Jeil Church as the first branch church. In 1984, Immanuel Church set up the Korean Church in Argentina as its first foreign mission. In 1988, Immanuel Church consecrated a new Church building seating about 3,000 people. Until now, worship services are being held in this building. Immanuel Church celebrated its twentieth anniversary in November 1995. They have about five thousand adult members and about three thousand children and youth members. They have twelve parishes and three hundred twenty cell meetings. They sponsor five satellite churches in Korea and have sent thirteen family missionaries to the world.

### Mission Slogan

Immanuel Church has a peculiar mission slogan. When Pastor Kook Do Kim started the Church planting, he prayed and read the Bible every day. Suddenly he got a great insight from Luke 13:33, "Yet today, tomorrow, and the next day I must be on my way." Through this verse, he got a hint of his theology of ministry. After reflecting on this verse, he made a mission slogan and urged his congregations to memorize it and yell it out every worship time.

The mission slogan is "Today Kangnam, Tomorrow Korea, the Day After Tomorrow the World" (*Oneuleun Kangnam, Naeileun Hankook, Moreneun sekye*, translation mine). "Today Kangnam" means that we will bring the Gospel of Jesus to the area in which we are living. Kangnam is a broad area of the south part of the Han river including Chamsil. "Tomorrow Korea" means that we will bring the Gospel of Jesus to Korea. "The Day After Tomorrow the World" means that we will bring the Gospel of Jesus to the world.

This mission slogan is not only Pastor Kim's theology of ministry, but also the task of the entire congregation's prayer. This mission slogan presents a good challenge to all church members to participate in church growth and to have the vision of world mission. Kook Do Kim says:

One day when I was praying, new insight was coming to my mind. The message of Luke 13:33, "Yet today, tomorrow, and the next day I must be on my way" suddenly there was a knock at the door of my heart. From this insight, I made a mission slogan: "Today Kangnam, Tomorrow Korea, the Day After Tomorrow the World." I encouraged my congregations to cry for the mission slogan out. My congregations first cried out only "Today Kangnam." However, they were hesitating to cry out "Tomorrow Korea, the Day After Tomorrow the World." They were just laughing because they thought that they could not reach as far as the vision of the mission slogan. It seemed to be beyond their ability. Now, however, the mission slogan which was cried out at the beginning of the Church is now done and will be fulfilled to a greater degree in the future. All congregations are now crying out this mission slogan in every evening worship.<sup>1</sup>

Immanuel Methodist Church's supreme mission is to spread out the Gospel of Jesus Christ to the end of the earth. Through this mission slogan and the prayer of all church members, Immanuel Church has grown and become one of the biggest churches in Korea and has been sending many missionaries to the world. Church members are filled with mission zeal.

#### Home Mission: "Today Kangnam "

The first aim of the Immanuel Church's mission slogan is to evangelize the local area. Kangnam is the local area in which the Church members are living. Immanuel Church has many activities for the local mission under the slogan of "Today Kangnam."

#### Chong Dong Won Joo Il

Since May 1978, the Immanuel Church has had a special evangelizing activity, the so called "Chong Dong Won Joo Il." "Chong Dong Won" means a full mobilization for evangelization. "Joo Il" means the Day of the Lord.

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<sup>1</sup> Kook Do Kim, Sungryungeul Iocha Hanghala [Live by the spirit] (Seoul: Dosuh Chulpan Bansuk, 1991), 332 (translation mine).

Therefore, "*Chong Dong Won Joo Il*" is the special Sunday that all Church members must invite somebody to come and listen to the Gospel at the Church. Crying out the mission slogan, "Today Kangnam, Tomorrow Korea, the Day after Tomorrow the World," all Church members do their best to invite and be a witness to neighbors, relatives and friends.

This movement is based on Mark 16:15, "Go into all the world and proclaim the good news to the whole creation," and 2 Timothy 4:2, "I solemnly urge you: proclaim the message; be persistent whether the time is favorable or unfavorable." Through this "*Chong Dong Won*" movement, all Church members make sure that the proclamation of the Gospel of Jesus is their vocation from God and develop their faith better. It is also a good chance for Christians to introduce the Church to non-Christians because many people whether they are Christian or not are invited and join Sunday worship. Thus, the Church has grown rapidly because many people invited by Church members decide to become Christians. The result of "*Chong Dong Won*" is below.<sup>2</sup>

Years	Goal Number	Invited Number
1978	700	724
1979	1,000	15,00
1981	1,700	2,000
1983	3,000	3,300
1985	3,500	4,800
1986	4,000	4,500
1988	10,000	11,040
1990	15,000	15,200
1995	20,000	

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<sup>2</sup> Immanuel Methodist Church, *Immanuel Kyohoe Esipnyun Sa* [The history of the twentieth anniversary of Immanuel Church] (Seoul: Immanuel Church, 1995), 183 (translation mine).

### One Soul Harvest Movement

From the beginning of the Church planting, the Immanuel Church has continually made many programs for local mission in order to evangelize more than one soul. This is the "One soul harvest movement."<sup>3</sup>

#### One Church leader (deacon, elder), one person evangelism movement.

There are many elders and deacons in the Church. All of the Church must focus on one person to evangelize. Each leader must write the name of the person who they want to evangelize on the chart hung at the entrance of the Church. Through the chart every one can see who invites and evangelizes how many souls and who does not. As a result, this movement has encouraged each to love, devote and evangelize non-Christians.

One Christian, one person evangelism movement. This movement is very similar to the above movement, but whoever wants to join the evangelism movement whether they are a church leader or not can do the missionary work to evangelize their friends, family or neighbors. The Church gives all church members a card for the object of evangelization. Each one writes two cards, one of which is submitted to the minister. Each one keeps the other card and prays to evangelize the person named on the card. Many church members participate in this movement and have gotten many good fruits.

One class meeting, one family evangelization movement. Class meeting is one of the most important aspects for church revival and growth. If each class meeting is working well, the Church will revive and grow, but if the class meetings have problems, the Church will not revive and grow. Therefore, the pastor gives each class group a target to help them develop. For this movement, the leader of the class meeting encourages their members to invite new families and has visited each house to evangelize the local area.

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<sup>3</sup> Ibid., 183.

### Evaluation of "Today Kangnam"

The Immanuel Church gains a great benefit from this movement. First, many people who are living in local area were invited and evangelized by Christians. It effected greatly for the revival of cell meetings and church growth. Second, all church members have had a correct understanding and a passion of the evangelization through the continuous evangelizing program. Third, all members are sure that their faith has grown and they become a better Christian through making a witness and evangelization because to evangelize neighbors is not easy. They come to have a conviction and an experience of the faith. Fourth, Church opens the education program for new comers for continuous concern and bringing up for four weeks.

### Home Mission: "Tomorrow Korea"

#### Church Planting

Under the mission slogan, "Today Kangnam, Tomorrow Korea, the Day After Tomorrow the World," the Immanuel Church has planted satellite churches as mission to Korea even during the economic difficulty of the early stage of the Church because the Immanuel Church understands that mission is the Great Commission of Jesus Christ. In 1977, the Jangan Jeil Church was established; in 1980, the Kangdong Jeil Church; in 1984, the Yangsan Jeil Church; and in 1988 the Yeil Church. As a memorial to the twentieth anniversary, the Immanuel Church will be setting up a new church in a newly established city called Sihwa City. The Church has already bought land and will send associate Pastor Kim there as a senior Pastor. The new Church will be established in 1996.

### Mission Support for Rural and Sea Village Areas

**Imha Church:** Imha Church is located at a deep mountain district in Kangwon province. It is a secluded place, so Immanuel Church's woman mission group invite old people of whole villages to Seoul for mission travel

and the medical treatment of the diseases of the aged. Upon this opportunity, almost half of village people go to Church. It is very difficult for the minister to visit Church members and patients because they live over four or six miles away, so Immanuel Church bought a motorcycle and sent it to the minister.

**Hankok Church:** This Church is located in So-Back Mountain and fifty-five families are living in there. The landscape surrounding the Church is very beautiful, but the people are very poor and they can not receive any cultural benefits. There are many kinds of traditional idolatry. The men's mission group of the Immanuel Church gives full support for the Church and continuously takes care of them.

**Kakog Church:** This Church was established thirty years ago, but there are only old persons, women and children there because many young adults went to urban areas for new jobs. However, a minister of this Church has sacrificed for them for the evangelization of this area. Immanuel Church's men's mission group fully supports their needs through the Church and proclaims the Gospel of Jesus to them.

**Choondang Church:** Choondang Church is located in a rural area in Kangwon province. The area is broadly spread out, but workers for farming are lacking. The man's mission group of the Immanuel Church walks around this area from time to time and gives Gospel Song books and Cassette tapes of sermons to them.

**Invitation of rural and sea village ministers:** Immanuel Church supports the rural and sea village churches spiritually and economically. From time to time the Church invites these ministers to retreats for their spiritual revival, challenge and physical rest.



### Mission for the Armed Forces

The Immanuel Church supports an army Chapel and Chaplain. Many soldiers have been evangelized. After the Korean War, South Korea confronted North Korea. DMZ is a very dangerous place because soldiers on both sides are heavily armed. Even though politicians are trying to reunify politically, it is not easy for both countries to become one country. Still soldiers are very stressed from their duty. There are almost 600,000 soldiers in Korea. They are young men, so their evangelization is very important for Korean Mission.

Support for the Chapel building in the military bases: the Immanuel Church helped the building of the Zion Army Chapel dedicated on Easter of 1993. Immanuel Church gave a construction offering and helped to build the Zion Church.

Support for retreat of specialists in religious affairs: Specialists in religious affairs are not ordained ministers like Army chaplains. They are just regular soldiers but religious leaders among the soldiers. They are good Christians. However, it is very difficult for them to lead and guide soldiers in religious activities because the military is under a special situation. Immanuel Church invites the army chaplain soldiers to Church and offers three and five day retreats.

Consolatory visit: Immanuel Church has visited many army corps every year and gives to them many gifts such as food, sports balls, TVs and the like. More important for the soldiers, however, is religious revival and courage to face both life and death because they are living under special conditions. Immanuel Church had a consolatory visit to the Military Academy for military cadets. Some times the Church visits the recruit training center for new soldiers.

The lighting of a Christmas tree in DMZ: there are many army divisions in DMZ. Each army division has a ceremony to light a Christmas tree in the beginning of December. The purpose of this ceremony is that first, the good news of the baby Jesus Christ is widely spread, not only to South Korean soldiers, but also to North Korean soldiers. Second, all Christians hope that God's peace will be with all South and North Koreans and reunification may come.

#### Mission for Those under Detention

Many man's mission groups of the Immanuel Church have visited a house of detention to console and give persons who are under the detention a message from the Bible early every morning on Sunday since 1979. Persons are kept in a house of detention on suspicion of theft, fraud, violence, drinking, rape and so on. Sometimes there are children, youths and women. Persons who are in a police cell generally remain there seven to ten days. Therefore, every Sunday there are new persons. However, mission group members console them with Jesus' love and give them sweet bread and soda. Mission group members remind them that they are also sinners and pray that they may all be thankful Christians. Even though some show a cold feeling, others generally receive a great impression. Some cry and ask if they believe in Jesus, will their every problem be resolved? The man's mission group of Immanuel Church visits six local detentions every Sunday morning.

#### Hospital Mission

Since 1977 the Immanuel Church has served the hospital in order to spread the good news to people who suffer and are stressed by physical diseases. Men and women mission groups go to hospital patients early every morning on Sunday. They worship together with them and give them church publications such as the weekly bulletin and *Holy Fire* (a monthly magazine of IMC). They

also give them good presents to evangelize them. Some of patients are veterans who participated in the Korean War, so they have been in the hospital for many decades. Some of them are children, car accident patients, and long-term patients. They wait for mission group members to come because they are sick and all alone. Now, Immanuel Church serves five general hospitals.

#### Activities of the Medical Mission Group

The Medicine mission group was organized in 1992. This mission group has 38 members and they are all medical doctors. They visit rural, sea, and mountain villages and treat many families. Some of whom are cured. From 1993 to 1994 the medical mission group visited four rural areas once per month and each time they took care of 150-200 people.

The medicine mission group supports the foreign Church in Korea and has given medical treatment to foreign workers in Korea once per month since 1995. Most foreign workers are illegal, so they have no health insurance and can not go to a hospital when they are sick. Medical mission group does their best to cure and evangelization them.

In August 1994, the medical mission group went to Tanzania and Kenya as a mission under the mission slogan, "Today Kangnam, Tomorrow Korea, the day after Tomorrow the world ." They helped missionary Chan-Ho An who was sent by Immanuel Church and took medical treatments for people who suffered from poverty and disease. In August 1995, the medical mission group went to the Amazon region in Brazil to help missionary Almeida who is supported by Immanuel Church. Even though they could not communicate with native people, they could help native people and missionary Almeida with Jesus Christ's love. Through these mission trips, they came to know what the

situation of the mission field was and how to support missionaries who were working there.

### Other Activities

The Immanuel Church supports about twenty-five non-self-supporting Churches by sending them mission funds. To support these Churches is the duty and responsibility of the Church as it grows.

### Foreign Mission: "The Day after Tomorrow, the World "

There are about 3,000 languages on the planet where we live. Among these languages, the whole Bible or a part of the Bible has been translated into almost 1,200 languages; but almost 1,800 languages remain without translation of any passage of the Bible.

For about 2,000 years, many missionaries have worked and world-wide revival rallies have been held all over the world. However, up until now, there are many languages into which the Bible has not been translated. Therefore, all Christians living in this world must do missionary works and send missionaries according to the great commission of Jesus, "Preach the Gospel to the end of the age."

The mission slogan "Today Kangnam, Tomorrow Korea, and the Day After Tomorrow the World," is the one that God has given to the Immanuel Church. The Immanuel Church eventually came to begin its first mission abroad in May 1981; until then, the Church had been actively praying for foreign mission from the very opening of the Church. The world mission work has been carried out continuously since then. The Immanuel Church has now sent 14 missionaries to the world in order to follow the great commission of Jesus and to fulfill it. The Immanuel Church plans to send 100 missionaries to the world in the coming twenty-first century. The following are seven examples.

### Bangladesh: Missionary Soon Ho Jang

Bangladesh is a Muslim country and one of the poorest countries in the world. To do a cross-cultural mission and to liberate them from their economic and spiritual poverty, Immanuel Church sent missionary Soon Ho Jang to Bangladesh on April 29, 1984.<sup>4</sup> For three years after arriving, he learned the Bangladesh language so he could preach in the local language. Then, he took care of patients in hospitals, widows, orphans, and planted a new Church in the north area for two years. However, missionary Jang was confronted with many difficulties because the Bangladesh government prohibited his personal mission work. Because of this reason, missionary Jang came to have a vision regarding the establishment of the Korean Development Association in Bangladesh (KDAB). Finally, missionary Jang received a permit regarding the establishment of KDAB from the government. According to missionary Jang, the business of KDAB goes beyond denominations, so many missionaries regardless of denomination are working together because they can do missionary work only through this official organization.<sup>5</sup>

Up until now, missionary Jang has been running a sewing school, a music school, a medicine for lepers business, and an elementary school through the mission of KDAB. Besides these works, he set up a new church for local residents in the capital, Dacca, and has taken care of them. Jang established a School of theology in Dacca to raise up native ministers. Missionary Jang hopes that the Immanuel Church will support more native Churches, building for KDAB, native ministers, and school business.

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<sup>4</sup> Ibid., 196.

<sup>5</sup> Seung-Hwan Lee, "Bangladesh Sunkyo Yeohang," [Mission trip to Bangladesh], Sung Hwa [Holy fire] (Seoul, Immanuel Church), March 1991, 44-46 (translation mine).

### Tanzania: Missionary Mun-Gu Ma

Missionary Mun-Gu Ma was born and grew up in Tanzania. He lost his parents when he was very young. Even though he grew up in an orphanage, his step mother Magarette, a German missionary, took care of him and taught him the Bible. After graduation from college, he has served the Scripture Union which is a mission group as co-ordinator. Through this mission work, he connected with the Korean mission group. At that time he was accepted by Dar Es Salem University, the best university in Tanzania and Asia Union Theological Seminary in Korea. Finally, he choose to study abroad because he wanted to examine the church growth and the mission of Korea. Immanuel Church decided to support him fully and invited Mun-Gu Ma in May 1981 as a theological student. His original name is Bya-Mungu Matthew but Immanuel Church named him "Mun-Gu Ma," a Korean style name.<sup>6</sup> He studied theology in Korea for four years and married a Korean wife. Immanuel Church sent his family to his home land, Tanzania as a missionary in October, 1984.<sup>7</sup>

Missionary Ma established "Calvary Cross Christian Center" in Dal Es Salem. It is a non-profit organization to promote the well-being of mission including orphanages, hospitals, kindergartens, new churches, and a training center for minister.<sup>8</sup>

Fortunately, minister Mun-Gu Ma was ordained by Korean Methodist Church in March 1991. He was setting up the Methodist Church in Tanzania for the first time in June 1991 and registered it with the Government. Pastor Ma is

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<sup>6</sup> Woo-Chul Sin, "Ma Moon-Gu Moksanimkyaeu Interview," [Interview with Pastor Ma], Sung Hwa [Holy fire] (Seoul, Immanuel Church), Jan. 1990, 28-30 (translation mine).

<sup>7</sup> IMC, History of the Twentieth Anniversary, 197.

<sup>8</sup> Mun-Gu Ma, "Sunkyo Report," [Mission report], Sung Hwa [Holy fire] (Seoul, Immanuel Church), Feb. 1991, 22-23 (traslation mine).

now the Bishop of the Methodist Church in Tanzania. He leads forty-five churches and 1,737 Christians in eight areas.<sup>9</sup>

Kenya: Missionary Chan-Ho An

Missionary An was a member of the Immanuel Church for many years. He graduated from Seoul Methodist Theological Seminary and visited with other seminarians in Tanzania, Uganda, and Kenya in 1990 with the encouragement of Senior Pastor Kook Do Kim. He was deeply moved from by the poverty, disease, and many kinds of needs he saw. Finally, missionary An and his family went to Kenya as a missionary fully supported by Immanuel Church in March 1991.

Especially, his mission is focused on the Massai, one of Africa's peculiar tribes. The Massai tribe in Kenya has rejected the new western culture and lives their traditional way, but their socio-economical situation is very poor. They are almost naked and have practiced woman's circumcision. One day a chief of Massai tribe took missionary An and tied him up on a big tree all day asking him not to evangelize them on threat of death. Missionary An, however, has planted six new churches successfully there. At the same time the new churches are running many kindergartens for children's evangelization.

Missionary An explains his mission plan as six steps. The first step is church planting. He will plant a church every year for each different village. The second step is the establishment of an elementary school and kindergarten for each church. The third step is the establishment of a health center in each village. The fourth step is the training of the native Church leaders. The fifth step is the development of farming skills and of housing. The sixth step is the running of a co-operative association.

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<sup>9</sup> IMC, History of the Twentieth Anniversary, 198.

### Amazon: Missionary Walkyria Moraes Almeida

Missionary Almeida was called by God to be a missionary at the age of seven.<sup>10</sup> Her dream is to help for the poor people, so she become a medical doctor in Brazil and does medical mission for poor people. She came to Korea for six months of mission training. After training, missionary Almeida went over to the Amazon area in her country as a medical missionary supported by Immanuel Church.

Missionary Almeida runs a mission business, called "Amazon Project."<sup>11</sup> "Amazon Project" put a base camp in Manaus which is helpful place for Amazon mission and lets missionaries go to the Amazon jungle. Missionaries try to enlighten and train the native Indians and tribes to improve and overcome their terrible situation, give them medical treatment and preach and teach the Gospel to them. This project can not be done alone. Missionary Almeida cooperates with other Korean and Brazilian missionaries for this project.

### Saipan: Missionary Myung-Taek Lee

Saipan is one of the very small islands in the Pacific Ocean. It is included in U. S. A. territory. There are many people, many races, many business men. However, permanent residence are very few in comparison to the whole population there. Therefore, Saipan is regarded as a special place for mission<sup>12</sup> because residents will someday go to their own country. When they are persons away from home, they need more personal and spiritual sense of security. Minister Lee has conducted an English ministry, Chinese ministry,

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<sup>10</sup> "Sunkyosa Walkyria," [Missionary Walkyria], Sung Hwa [Holy fire] (Seoul, Immanuel Church), May 1990, 20-22 (translation mine).

<sup>11</sup> IMC, History of Twentieth Anniversary, 199.

<sup>12</sup> IMC, 201.



Philippine ministry, Korean-Chinese ministry and Korean ministry in light of their spiritual needs.

Japan: Missionary Yoon-Keon Lee

Missionary Lee went to Japan with the special mission calling for Korean Japanese and native Japanese mission in 1988. It is very hard for missionaries to evangelize Japanese because they have their own traditional religion: Shinto. The Japanese have their own character which is different and unlike other nations. They do not receive any other religions. Almost twenty-five percent of Korea is Christian, but on the other hand, only about two percent of Japan is Christian.<sup>13</sup> Minister Lee does his best to learn Japanese language in order to evangelize the Japanese.

First of all, minister Lee set the Church for Koreans in February 1995, and he also runs a mission center for native Japanese fully supported by the Immanuel Church. The Immanuel Church has a mission plan to support this work until the Church in Japan can run by itself. This Church in Japan has about one hundred members and many educational plans for Korean and Japanese mission.

Mission for Foreign Workers in Korea: Missionary In-Sik Lee

There are several reasons why many foreign workers come over to Korea. First, it is the economic growth of Korea. Since 1960, many Korean workers went over to America, Germany and Middle East in order to get more money. They work very hard and often work over time. Due to their sweat and efforts, their family in their home land prospers. However, after the Seoul Olympic in 1988, many nonkorean workers who were living in poor countries came over to Korea to earn more money.

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<sup>13</sup> IMC, 202.

Second, while they want to go the advanced country such as Japan, Europe, Singapore, America, the advanced countries restricted tightly the entrance of the foreign workers. Therefore, many foreign workers chose to come over to Korea. At that time, Korea had a serious shortage of workers, so the government did not restrict immigration like advanced countries.

Third, Korea successfully ran the 88 Seoul Olympics. It is enough to surprise people all over the world and many migratory workers of the Third world in Asia have a Korean Dream. Consequently, there are 1,500,000 foreigners who work and live in Korea. There are about 60,000 legal trainees and about 60,000 to 70,000 illegal workers in Korea. Among these, 30 percent are Korean-Chinese, 15 percent are Philippine, 27 percent are Bangladesh and Pakistan, 23 percent are Sri Lanka, Nepal, Vietnam, and 5 percent are others. Workers come to Korea from over twenty-five countries.<sup>14</sup>

In Exodus 21:33 God said to Israel, "You shall not wrong or oppress a resident alien." Paul became a gentile missionary to evangelize all the people in the world. John Wesley said, "I look upon all the world as my parish."<sup>15</sup> The church should be in the earth in order to fulfill Jesus' great commission and proclaim the good news of the Gospel to the earth. Foreign workers provide a good chance for Christian mission. From this reason, the Immanuel Church sent missionary Jee to the foreign workers in Korea. Missionary Jee leads Sunday worship with them and tries to resolve many problems such as the unpaid wages, the workmen's accident compensation, death, insurance, counseling, and education. Missionary Jee is in the process of building special housing; he conducts a praise team organized by foreign workers and offers local performances; he opened a Korean Language school, an expanded library

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<sup>14</sup> IMC, 204.

<sup>15</sup> John Telford ed., The Letters of Rev. John Wesley, vol. 1 (London: Epworth Press, 1931), 286; John Wesley wrote this letter to James Hervey on 20 March, 1739.

with books in English; he developed volunteer training and the publication of brochures in English and Korean for information and evangelization. All these activities are supported by the Immanuel Church.

### Other Areas

There are eight more areas in which Immanuel Church has already sent a missionary or is preparing a mission in terms of the mission slogan, "the Day After Tomorrow the World." Two missionaries are working in China, one missionary in Los Angeles. The Immanuel Church will send a missionary to the Philippines, Uganda, Russia, and India in the near future.<sup>16</sup> Until now, the Immanuel Church has sent missionaries to 15 mission fields. The Church's goal is to send 100 missionaries to the world.<sup>17</sup>

### Why Does the Immanuel Church Send Missionaries into the World?

As I mentioned above, the Immanuel Church has sent 15 missionary families to 15 mission fields. The Church plans to send 100 missionaries to the world in the future. I will examine why the Immanuel Church sends missionaries to the world.

### Mission as Theology of Ministry

The mission of the Immanuel Church depends upon the Senior Pastor's theology of ministry. Senior Pastor Kook Do Kim has emphasized his theology of ministry to his Church members. His theology of ministry is shown through the mission slogan: "Today Kangnam, Tomorrow Korea, the Day After Tomorrow the World." All congregations following the Senior Pastor's theology of ministry are trying to do their best for the home and foreign mission according to this mission slogan. The clear theology of ministry of the

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<sup>16</sup> IMC, History of Twentieth Anniversary, 208.

<sup>17</sup> IMC, 208.

Senior Pastor toward mission is to become a church which sends missionaries to the world.

#### Mission as Church Growth

According to the Senior Pastor, Kook Do Kim, the Church which participates in mission has grown, but the Church without mission can not grow.<sup>18</sup>

Immanuel Church has understood that missions is the key for Church growth. When the size of a church is small, the Church can only evangelize the local area and can not afford to send missionaries to the world. However, Immanuel Church has had a great vision to send missionaries to the world since the beginning of the Church. This vision toward world mission not only makes Church growth possible but works to send missionaries to the world. For Immanuel Church, to do mission is a short cut to Church growth and Church growth is a short cut to mission.

#### Mission as Jesus' Command

Immanuel Church has understood mission as Jesus' command. Immanuel Church insists that Matthew 28:18-20, the so called the "Great Commission," is the key to the understanding of the whole of Matthew's Gospel and the summary of the whole gospel. In Mark 16:15-16, Jesus commanded, "Go into all the world and proclaim the good news to the whole creation. The one who believes and is baptized will be saved; but the one who does not believe will be condemned." Paul said, "Woe to me if I do not proclaim the gospel!" in 1 Corinthians 9:17. According to this scripture passage, all members of Immanuel Church understand that mission is Jesus' command. Therefore, they have to do mission to keep the command of Jesus or they feel, "woe to me" like Paul. Mission, including home and foreign missions is their obligation as a believer.

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<sup>18</sup> Kook Do Kim, 320.

### What is Immanuel Church's Strategy for World Mission?

Immanuel Church has done many home and foreign missionary activities, and it has some clear strategies for their mission to the world. When it sends a missionary to a mission field, Immanuel Church does not send them without investigation into the missionary context. After thorough investigation into the mission field, Immanuel Church sends a person there. I will deal with this mission strategy of the Church.

### Full Support in Finance

Having once decided to send a missionary to a mission field, Immanuel Church has a policy that it will fully support him/her. If missionaries are worried about their living expense or children's education fee, they can not do their best for their missionary works. Paul, of course, was a tent making missionary when he took a mission travel in the gentile area. There are many strong points regarding a tent making missionary policy. However, Immanuel Church tries to support in full the finances of its missionaries so they will be able to make their best missionary effort.

### Thorough Training for Missionaries

Before sending missionaries to the mission field, Immanuel Church has well trained them. First of all, missionaries must be involved in all Church activities. They learn how Immanuel Church is run, what the theology of ministry in Immanuel Church is, why and how the Church sends a missionary to the world and so on. Then they participate in all Church activities such as Sunday morning and evening worship, all night prayer meetings, early morning prayer, prayer meetings of cell leaders, gospel song contests between districts, mission athletics, training meeting for all believers, the revival

rallies, and Sunday school for children and youth.<sup>19</sup> Through training, Immanuel Church lets missionaries have a sense of duty for world mission and lets believers pray more for their mission.

#### Same Life Like Native People

When Immanuel Church sends a missionary to the world, the Church requests that the missionary live as the native people do. It means that a missionary sent by Immanuel Church should live at the same level of the native people. Actually, missionary Chan-Ho An in Kenya has lived together with Massai tribes for the better effect of evangelization. Missionary Moon-Ku Ma also has lived together with the Tanzanian people too. Even though Immanuel Church has supported in full their mission works, this does not mean that missionaries shall live with means superior to the native. It means that missionaries go directly to the native's living condition as Jesus left the glory of the heaven and went directly to the earth.

#### Let Native Persons Do Mission in Their Own Country

The Korean Church received the Gospel from the western missionaries. I understand the western missionary's efforts for Korean missions at the time of Church planting. After that, however, I strongly insists that the Korean Church grew through the effort of many Korean Church leaders. Like the Korean Church, Immanuel Church tries to let mission countries be evangelized by their own missionary. For example, Immanuel Church invited and trained missionary Moon-Ku Ma as a missionary trainee with church members for four years. Missionary Almeida in Amazon was also invited by Immanuel Church to go to Seoul and has been trained for six months with church members there. After training as a missionary in Korea, they went back to their own country as a missionary. Through the invitation and training of

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<sup>19</sup> IMC, History of the Twentieth Anniversary, 208.

native people as missionary trainees, all believers of Immanuel Church came to know how important world mission is and to pray a lot for their missionary works. At the same time these missionaries have always thanked believers of the Immanuel Church because they have prayed for and supported them. Consequently, native missionaries do their best to liberate people from the socially, economically and spiritually miserable conditions of their own country.

#### Sabbatical Year Policy

Immanuel Church has a good policy of sabbatical year for missionaries in order to take a rest for physical health and spiritual refreshment. All missionaries have a sense of duty for their missionary works in light of the great commission of Jesus. However, when Korean missionaries go to foreign mission fields, actually they get easily tired because all conditions such as weather, water, language, etc. are totally different. Therefore, Immanuel Church calls the missionaries to return to their home land in the sabbatical year. For example, Missionary Moon-Ku Ma and his wife came back to Korea for a sabbatical year. Missionary Ma studied in the Graduate School of Theology and his wife was cured of health problems by a medical doctor during their sabbatical year.

#### Mission Travel for Training of Believers

The Immanuel Church sends many believers to mission fields for mission travel. For example, the Gloria Choir or Eden Choir has taken a mission trip for a circuit performance in America every summer. The men's mission group and women's mission group took a mission trip to support missionaries from time to time. In 1990, six seminarians who served in the Immanuel Church

took a mission trip to Tanzania, Uganda and Kenya.<sup>20</sup> In 1991, three seminarians went to Bangladesh for their mission project and training for the future. In 1994, a medicine mission group organized by medical doctors visited Tanzania to help the mission works of missionary Ma and to Kenya to help missionary An. In 1995, a medicine mission group also took a mission trip to the Amazon to help missionary Almeida.<sup>21</sup> These missionaries were sent by Immanuel Church. Many mission groups and teams take mission trips to see directly how missionaries work is being accomplished successfully and how they support missionaries.

This kind of mission travel, of course, costs a lot of money. However, all congregations of Immanuel Church want to follow the term: "Go or Send." Immanuel Church has already sent a lot of missionaries to the world especially to the poor countries. Many Christians have helped and supported them by prayer, money, and other things, but if Christians have no experience to go to the mission fields, how can they know well what the mission is? If Christians visited their mission fields and saw what problems there are, they might support a mission and an evangelization more effectively. Therefore, to go to the mission fields is a living education for believers in order to arouse the mission zeal.

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<sup>20</sup> Chan-Ho An, "Mizieu Sekye, Gumeun Daeryuk Africa," [Africa, the unknown world and the black continent], Sung-Hwa [Holy fire], Seoul: Immanuel Church, March 1990, 22-25 (translation mine).

<sup>21</sup> IMC, History of Twentieth Anniversary, 192.



## CHAPTER 6

### Toward the Theology and Strategy of Mission in Korean Methodist Church in the Twenty-first Century

This project focuses on the Korean Church and if it should send many missionaries into the world to contribute to world mission and evangelism. According to the book of Jonah, God sent Jonah to Nineveh as a missionary. In the Gospel of Mark, Jesus sent a person healed from the demon possession to the Gentile areas as a missionary. About one hundred ten years ago, American Churches sent missionaries to Korea. The Korean Church, now, has sent many missionaries into the world. All these missionaries have proclaimed the good news of God's mercy and salvation to the world. They all have contributed to the expansion of world mission and evangelism. Through their missionary efforts, many people who did not know of God's mercy and salvation have become people of God's kingdom.

Now the twenty-first century is near. It is time for the Korean Churches to send as many missionaries as they can. The Korean Church has experienced a tremendous church growth in numbers and has the spiritual power. Toward the new coming century, Korean Churches should clearly understand what the role of the Church is. One of the roles of the Church in the future is missionary obligations. The Church ceaselessly should be doing missionary works for world evangelization. Johannes Verkuyl mentions clearly about this role of the Church.

If the Church fails her missionary obligations, she is no longer the Church. Like Christ, the Church has been sent into the world not for her own welfare but for the world's.<sup>1</sup>

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<sup>1</sup> Johannes Verkuyl, Contemporary Missiology: An Introduction (Grand Rapids: Eerdmans Publishing, 1978), 61.

Thus, the Church has been preparing herself for the world welfare and the church's missionary work must be kept going for the salvation of all people in the world. For greater missionary success the Korean Church needs to develop and use the new theology and strategy of mission. This chapter suggests five paradigms of mission for the Korean Church: mission as reformation, mission as the Church with others, mission as reunification, mission as world evangelization, and development of lay missionaries.

### Mission as Reformation

The Korean Church has now experienced tremendous church growth in numbers in many aspects, and has attracted the attention of many foreign churches. Most Korean preachers have preached about evangelization, church growth, spiritual movement, and development of spirituality. Many denominations have planned noteworthy mission strategy for home and foreign evangelization.

However, the Korean Church is severely criticized from within the Church as well as from the outside. Many people have criticized the Korean Church for its materialism, shamanistic blessing faith, authoritarianism, excessive conservatism, selfishness, big church-oriented movement, and excessive church growth movement. Some church leaders among Korean Churches have an excessive selfishness and personal egotism. They do not like ecumenical co-operation with other churches. They do not share their property with their community and society. They do not invest their accumulating power coming from church growth and God's blessing to the integral development and growth of the whole Korean Church. Instead of using their power for home and world mission, they have used it only for their

own growth. They do not stretch out their hand to the poor churches, church planting, and rural churches.<sup>2</sup>

Korea Theological Study Institute and Saenoori Press together presented questionnaires to eighteen churches within seven denominations for a total of four hundred thirty-three believers. According to ninety-seven percent of responders, Korean Churches had to reform themselves and open their minds to the society.<sup>3</sup> This result was a severe warning to the Korean Church to reform.

Furthermore, Korean President Young-Sam Kim asked the Church to reform. When he tried to take highly the banner of the politics of reformation and throw away the social absurd, President Kim had widely support of the people. At last, President Kim called upon Christian leaders to reform for the society.

Christians are polluted by social evil rather than becoming salt which prevents social evil. Many Christians are shamefully involved in injustice. . . . A real repentance movement should begin among Christians. Therefore, the Korean Church and Christians have to reform and take the lead in social reformation.<sup>4</sup>

First, the Korean Church should be reformed by themselves. The Church should ask themselves whether ecclesiology, social ethic and missiology of the Church are correct in comparing with example of Jesus' life. The Korean Church should overcome the dualistic theology like holiness and secularity, material and spiritual, clergy and layperson. The Korean Church has to have the consciousness that they are the chosen vessel from God to serve Korean

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<sup>2</sup> Yo-Han Lee, John Wesley Juntongesuh Bon Hankook Kamrikyodaneu Sungiangkya Sekye Sunkyoeeu Chameo [Participation of the world mission and the growth of the Korean Methodist Church looking at the tradition of John Wesley] (Seoul: Seoul Annual Conference of the Korean Methodist Church, 1991), 33 (translation mine).

<sup>3</sup> Quoted in Keunsoo Hong, "Moonmin Sidaeeu Kyohyoe Kaehyukeu Kyaje" [Reformation task of the Church in the civilian era], Kidogkyo Sasang [Christian thought], Feb. 1994, 38-49 (translation mine).

<sup>4</sup> "Kidogkyodo Hoegae Woondongeul" [Christians should repent too], Korean Times (Los Angeles ed.), 15 May 1993, C1 (translation mine).

people and the world. Therefore, the Korean Church should be a national community, a democratic community and a mission-oriented community.

Second, the Korean Church should lead the social reformation movement. Without social reformation, church reformation can not be fulfilled. All Christians must be born again in conversion of the inner life, home life, job and business life, and whole social life. It is an integral reformation because without ceaseless reformation through the whole life, the Church can not save the people and society.

In the Bible there are many words that Christian community has to influence the reformation of people and society, such as salt and light, city on the hill, yeast, new wine and new wineskins, rebirth and renewal, new creation, new heaven and new earth. That reminds Christians how they should live within society. Eventually, the Korean Church should be always a "reforming Church."

#### Mission as the Church with Others

One of the problem of the Korean Church is that the Church does not share her own property with others. In other words, the Korean Church is confronted with the danger of materialism,<sup>5</sup> church selfishness, indifference, and the individualized trend.<sup>6</sup> If the Korean Church does not overcome these problems, the Church will not fulfill the missionary task toward the Korean society. Dietrich Bonhoeffer, when he was in a Nazi prison in 1944, wrote the letter regarding the role of the Church:

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<sup>5</sup> Ho-Jin Chun, "Hankook Kyohoe Sungjangeu Eeyouya Moonje" [The reasons for the growth of the Korean Church and its problems], Wolgan Mokhoe [Monthly ministry], Nov. 1991, 64 (translation mine).

<sup>6</sup> Joonggui Kim, "Hankook Kyohoe Sungjangkya Wonin" [Korean Church growth and its reasons], Sinhak Nondan [Theological review], 16 Nov. 1983, 262 (translation mine).

The Church is the Church only when it exists for others. To make a start, it should give away all its property to those in need. The clergy must live solely on the free-will offerings of their congregations, or possibly engage in some secular calling. The Church must share in the secular problems of ordinary human life, not dominating, but helping and serving. It must tell [persons] of every calling what it means to live in Christ, to exist for others.<sup>7</sup>

This is the good definition for the role of the Church. The missionary policy of Korean Church should be heading to others. Youngho Kwon insists:

A church for others is a church that overcomes its selfish tendency through self-sacrificing. The Korean Church should become a self-sacrificing church for others. A church for others can be like Jesus Christ because Jesus is there only for others. This is not a worthless way of loss, but a way to participate in this being of Jesus. The Korean Church will have to be a church for non-Christians, the Korean society and this world.<sup>8</sup>

Mission as the Church with others is a paradigm of the mission strategy to overcome its materialism, indifference, selfishness, and individualized trend. In order to overcome these problems, the Korean Church has to exist for individual well-being, to social well-being and individual salvation to social salvation as a church for others. From this point, the Korean Church has to develop a mission strategy for the poor, the oppressed, the marginalized, Army Chaplain ministry, the people in jail, urban and rural area mission etc.

The Korean Church has to be a service center for its community. Most big church buildings are just used for the sake of religious meetings or rituals. Because most religious rituals are held on the weekend, church building itself is not used during the week. Therefore, Korean Churches should use their buildings for the service center for community during the week such as preschool, nursery, kindergarten, after school program, adult class for skills, rest place for senior citizens, and sports center for youth. As doing so, the

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<sup>7</sup> Dietrich Bonhoeffer, Letters and Papers from Prison, enlarged ed., ed. Eberhard Bethge (New York: Macmillan, 1971), 382-83.

<sup>8</sup> Youngho Kwon, A Theological Reformation of Preaching for reforming the Korean Church D. Min. diss., School of Theology at Claremont, 1994 (Ann Arbor, UMI, 1994), 94.

Church has to brake down barriers between church and society, Christianity and culture. David Bosch's explanation regarding the mission of the Church for others is very helpful for Korean Church:

The Church is always and at the same time called out of the world and sent into the world.<sup>9</sup>

#### Mission as Reunification

Reunification of North and South Korea, a long-cherished wish of all Koreans, hopefully will take place within the not too distant future. Reunification raises many theological and missiological questions among twelve million Korean Christians in conjunction with North Korean mission strategies. Korean Churches should hope for an evangelical approach to the reunification mission theology and strategies for North Korea. It is very important for Korean Christians to form an acceptable Reunification Theology for the future of the Korean Church and its mission strategies to North Korea.

Ever since West and East Germany were peacefully reunified in 1990, there has been heightened interest in a similar resolution of the national division on the Korean peninsula. Yet the Korean case has proven to be a far more complicated and unique problem than the German case.

There are many barriers against reunification in North Korea such as the near perfect monopoly of the mass media and mass communication system, total isolation of the people from communication access to the outside, near total absence of basic human rights and civil liberties, total regimentation of the people by the ruling elite, near total control and manipulation of the key positions of authority etc.

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<sup>9</sup> Bosch, Transforming Mission, 386.

North Korea has often been called by most South Koreans a "nation of evil," a "totally closed society," or an "old fashioned, hostile communist country." For forty-six years since the Korean War, North Korea has had such negative images among South Korean people, as well as in international society.

However, Christians should not see North Korea only with negative emotions. Especially, the missionary Christians who want to embark on the North Korean mission and reunification, should not see the North as an object of hate and fear. The people of North Korea are not only our other national "half" but also an object of prayer and missionary love.

In these respects, an establishment of Reunification Theology is absolutely necessary. Reunification Theology should be a theology that provides Korean people with a correct philosophy and way to reunification. It also should furnish the Christians with effective strategies for North Korean missions. It should be a missionary theology of reconciliation between North and South Korea. It should be a theology filled with a missionary heart and an evangelical zeal so that it could deliver to North Korea a message of reconciliation in the Gospel.

The Korean Churches should have effective mission strategies for North Korea. First, Korean Churches should become the Churches of "giving."<sup>10</sup> South Korean Churches in Christian love should give the North the physical, material resources as well as spiritual Gospel. North Korea is now suffering greatly due to the lack of food. Its economic condition is very desperate. Before South Korean Christians condemn them for the ideological differences, they should first show a Christian love by supplying material resources to our

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<sup>10</sup> Yongbok Kim, "Hankook Kidogkyo Tongil Woongdongkya Jungbooeu Tongil Jungchaek" [The reunification movement of the Korean Church and the reunification policy of the government], Kidogkyo Sasang [Christian thought], Aug. 1994, 10-22 (translation mine).

brothers and sisters who are in severe physical needs. It was a good sign of "giving" that South Korean Churches started sending the "Rice of Love" to the North many years ago.<sup>11</sup> Lately, South Korea sent a lot of rice to the North because of their severe damage of the flood. In the future, South Korean Churches should try to help North Korea in ways such as economic aid for food, financial support for the construction of Church buildings, and technical support for improvement of local communities.

Second, South Korean Churches should be the Churches of concession. Until now, both South and North governments have not receded an inch in arguments with each other. Both have been involved in psychological warfare for fifty-six years. They lack the virtue of concession. However, South Korea should first make concessions in the dialogue with the North. This conciliatory attitude will possibly open their mind to each other.

Third, South Korean Churches should participate in the suffering of the ten million divided-families in North and South Korea. Reunion of the separated families will contribute to mutual understanding among the two Korean people, and furthermore will facilitate the reunification much earlier.

Fourth, whole Korean Churches, whether they are liberal or conservative, should co-operate and dialogue each other interdenominationally in order to accomplish the desirable mission of North Korea.<sup>12</sup> The Korean Church also has to study thoroughly North Korea for a chance to do mission.

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<sup>11</sup> Kyungeun Kim, "Sarangeu Ssal" [Rice of love], Biskya Sogeum [Salt and light], June 1990, 28-29 (translation mine).

<sup>12</sup> Hanok Kim, "Bookhan Sungyoeu dasuskaji Yoohyung" [Five types of North Korean mission], Christian Sinmoon [Christian press], 28 Oct., 1995, 7 (translation mine).



Reunification of the two Koreans is an earnest wish of all seventy million Korean people. It hopefully should be accomplished soon. When South Korean Churches establish a sound Reunification Theology and actively and prayerfully prepare for the evangelization of North Korea, the Lord God surely will bless the Korean people with a gift of reunification in the near future.

### Mission as World Evangelization

The Korean Church should contribute to the world evangelization because the Korean Church has a good possibility for world evangelization. First, the Korean Church is rich in human resources for world evangelization. If one country had more than 10 percent of the Christian population, the country would have a potential energy for foreign mission.<sup>13</sup> In Korea, over 25 percent of the population is Christian. Therefore, Korea has potential resources of about 15 percent of population. Furthermore, there are many young Christians who are able to be a foreign missionary. There is not enough young human resource in American Church so they can not reach out the new mission areas. However, the Korean Church has enough potential of human resource. Many young people try to apply to the theological seminary and try to join the missionary training programs. The Korean Church is opening the possibility to the world evangelization.

Second, Korean Churches have enough financial and spiritual potentials. Many big Churches do not want to open to the public their financial budget. The amount of offering like tithe, thanks offering, and Sunday offering should be sufficient for world mission. Fortunately, they eagerly wanted to use their financial energy to the world evangelization. Moreover, endless spiritual potential is hidden inside of the Korean Church. Korean Christians

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13 Yo-Han Lee, 27.

are filled with the eagerness of the Bible study, the early morning prayer, all night prayer, fasting prayer, and revival. Through these, the Korean Church has an accumulating spiritual power toward the world mission and evangelism.

Third, Korean missionaries get ready to go to the Third World to help them and the Third World has a receptive attitude for coming Korean missionary. Third World has a repulsive consciousness regarding the Western mission policy because of Western imperialism in terms of economic-political situation. They have cried out "Yang-kee go home" without hesitation. However, the relationship with Third World and Korea is different. They do not have a rejecting attitude regarding Korean missionaries, the yellow race. They even want to have a good relationship with Korea. For them, the rapid economic development and church growth of Korea should be a good example. This is an encouraging situation for the Korean Church to send missionaries for the world mission, especially for the Third World's evangelization.

Through these missionary possibilities of the world evangelization, the Korean Church has to send missionaries into the world. This is God's gift to the Korean Church for the world mission and evangelism. Especially, the Korean Church has to send missionaries into the Third World to liberate their underdeveloped situations. The Third World now, has suffered from the lack of food. Looking at the rate of poverty in world population in 1995 declared by United Nation Development Plan (UNDP), 1,564,000,000, 27.2 percent of total world population 5,750,000,000 are at the point of starvation.<sup>14</sup> Because of the economic unbalance, overpopulation, natural calamity, conflict such as race

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<sup>14</sup> Jae-Suk Yoon, "Segye Ingoo 27 percent Kia Sangtae" [Hunger, 27 percent of world population], Joogang Ilbo [Korea Central Daily], 3 Jan. 1996, 13 (translation mine).

struggle, inside war within country, the food problem of the Third World has become worse and worse repeatedly.

Another problem is illiteracy. For example, India has suffered from a high illiteracy. Many African poor countries have the same problem. Especially, Patrick Kalilombe indicated the seriousness of high illiteracy in Malawi.<sup>15</sup> There are many problems all over the world, especially in poor countries. They are still under the suffering of poverty, high illiteracy, ignorance, homelessness, hunger, political dictatorship, bad social system, and the lack of spirituality.

The Korean Church has to send missionaries into the Third World to liberate their severe situations. Missionaries should help them and play a great role in liberating and enlightening the people. Missionaries should help them to develop many kinds of technical skills: sewing skills, farming skills, development of technique etc. Without education for their illiterate, enlightening their consciousness, and development of econotechnical skills, they can not be liberated from their suffering. Sending missionaries into the Third World, helping and supporting them is the way of God's love, giving and sharing.

#### Development of Lay Missionaries

The Korean Church has to develop the lay missionaries for the world mission and evangelization. Until now, most missionaries sent by the Church into the world, are clergy missionaries but in the future the role of the lay missionary will be added to the world mission and evangelism. Among all

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<sup>15</sup> Patrick A. Kalilombe, "A Malawian Example: The Bible and Non-literate Communities," in Voices from the Margin, ed. R. S. Sugirtharajah (London: SPCK, 1991), 397.

Christians in the world 98 percent is lay persons. Even though they are different from full-time clergy who are called by God, the Church has to utilize talents of lay persons. If their talents are used very well, lay ministry for world mission and evangelism will get great fruits. Hendric Cramer says that lay persons are frozen assets.<sup>16</sup> The Church has to melt lay persons warm to utilize the missionary work. If the Church can not melt frozen assets, they will be useless. Therefore, the Church has to develop the lay person's talent for missionary works.

Lay person's job is various: medical doctor, nurse, engineer, administrative official, helper of relief work, business person, worker, teacher, sports person, artist, foreign student etc. The final goal of their job activities is the world evangelization. Christians call them "tent-making missionary" because they earn the money by themselves for their living expenses.<sup>17</sup>

These tent-making missionaries have some good advantages for their missionary work. First, they can easily get an entrance Visa to mission field country. For example, most Islam and Hindu countries such as Bangladesh, Iran, Iraq, Saudi Arabia, Malaysia, Nepal have restricted foreign missionaries. However, they have opened and welcomed the entrance of foreign technical experts, because these countries have suffered from economic poverty. They want medical doctors and technical experts who can be a help to their economic situations.

Second, tent-making missionaries can be easily approachable to native people. They are not clergyman. They do not need pulpit preaching. They want to share their special talent with native people. For example, those who are working in hospital can meet many people. Farming technicians also

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<sup>16</sup> Hendric W. Cramer, A Theology of Laity (New York: Harper & Row, 1978), 45.

<sup>17</sup> Don Hamilton, Tentmakers Speak (Ventura, Calif.: Regal Books, 1987), 22. See also 1 Thess. 2:9.

easily meet and teach its skills to the native people. These are a kind of helping for native people. Thus, it is natural that native people deal with lay missionaries with good intentions rather than hostility. As the result, lay persons' ministry in mission fields will be an effective way of evangelization because they are working together with native people.

The Korean Church has many human resources for missionary work including women and young students. The Korean Church has to develop the ministry of these lay persons as missionaries and send them into the world for world mission and evangelization.

## CHAPTER 7

### Conclusion

As mentioned in the introduction, this project deals with the issue of mission in the Korean Church. Mission itself is the mandate of God and Jesus in the Bible. In the Book of Jonah, God commands Jonah to go to the Gentile city called Nineveh to proclaim the word of God. So, Jonah went there as a missionary in order to give God's message to them. In Mark 5:1-20, Jesus cured the man possessed by a demon and ordered him to go to the gentile area called Decapolis. He followed Jesus' commandment and went as a missionary in order to proclaim the Gospel of Jesus to the people who were living there.

The Korean Church has grown tremendously over the past 110 years since the first missionaries arrived Korea in 1884. Now, over twenty-five percent of the Korean population is Christian. I strongly insist that the growth of the Korean Church is the special blessing of God which leads us to proclaim the Gospel of Jesus, to evangelize to the world, and to liberate people who have suffered and been marginalized by poverty, bad economic conditions, and evil social structures. To do this, the Korean Church must effectively engage in missionary work, both at home and abroad.

Among many Korean Churches, the Immanuel Methodist Church (IMC) is a good example of world mission and evangelization. The IMC has experienced an explosive growth in numbers. This church growth is a gift of God and is one of the fruits of mission. The IMC really wants to share the gifts of God with all people, including Christians and non-Christians in Korea and all over the world. The IMC is involved in many home and foreign mission

programs. The IMC's missionary zeal is not limited to Korea alone, for it has also sent many missionaries into the Third World. This Church understands mission as the Great Commission of Jesus. All congregations of this Church know that a missionless church is no longer a Christian church. This is based upon the church growth they have experienced which they recognize as a gift from God, given for their efforts at pursuing their mission in the world.

However, the Korean Church is often criticized for its materialism, shamanistic blessing faith, authoritarianism, excessive conservatism, selfishness, indifference, and big church-oriented movement. The Korean Church should be always a "reforming Church," and "the Church with others." The Korean Church must expand her gaze from individual well-being to social well-being, from individual salvation to social salvation, and from Korean evangelization to world evangelization. The Korean Church must emphasize Reunification Theology, and provide an effective mission strategy for North Korea. The Korean Church has to send many missionaries into the world, especially the Third World, in order to proclaim the Gospel, to evangelize to the world, and to liberate people from their suffering. In order to do these missionary tasks, lay missionaries are needed. In the future, the role of the lay missionary will be important for world mission and evangelization. Therefore, the task of the Korean Church is to train lay missionaries and send them into the world.

If the Church fails in its missionary obligations, it is no longer the true Church. I constantly claim with conviction that the Church has been the most effective tool in proclaiming the Gospel around the world, crossing cultural borders all over the world. Now, it is the time for the Korean Church to

proclaim the Gospel to the world, to evangelize to the world, and to liberate the people from all that is against humanity. If Western missionaries did not come over to Korea, the Korean Church might not have experienced the church growth it knows now.

Now is the opportunity for the Korean Church to proclaim the Gospel to the world. The Korean Church is a chosen vessel for world mission. Many Third World countries are asking for help. To answer this call, the Korean Church must send more and more missionaries there in order to help them. The Korean Church is to be filled with missionary zeal. Furthermore, the Korean Church has abundant human, financial and spiritual resources for missionary work. Consequently, the Korean Church will be able to contribute to world mission and evangelization by sending missionaries into the world in order to fulfill the kingdom of God. This should be the Korean Church's vision of holistic mission and evangelization in the world as it heads into the twenty-first century.



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